AN APOLOGY FOR AUTHORIZED and SET FORMS OF LITURGIE: AGAINST THE PRETENCE OF THE SPIRIT.

1. For *ex tempore* Prayer,
AND
2. Formes of Private composition.

Hierocl: in Pythag.

Χωρεῖν γὰρ τὸ ὅμοιον πρὸς τὸ ὅμοιον· ὅθεν καὶ μόνῳ ἱερεὺς ὁ σόφος λέγεται, μόνος θεοφιλὴς, ΜΟΝΟΣ ΕΙΔΩΣ ΕΤΞΑΣΘΑΙ· μονὸς γὰρ οἶδε τιμᾶν, ὁ δὲ ἀξίαν μὴ συγχεῶν τῶν τιμωμένων, καὶ περιγεμένας ἱερεῖον ἑαυτὸν παρασῶν.

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To His most Sacred Majesty.

IT is now two yeares, since part of these ensuing Papers, like the publike issue of the people, imperfect and undressed, were exposed, without a Parent to protest them, or any hand to nourish them. But since your Most Sacred Majesty was pleased graciously to looke upon them, they are growne into a Tract, and have an ambition (like the Gourd of *Jonas*) to dwell in the eye of the Sunne from whence they received life and increment. And although, because some violence hath

been done to the profeſsion of the doctrine of this Treatiſe, it may ſeem to be *verbum in tempore non ſuo*, and like the offering Cypreſſe to a Conquerour, or Palmes to a broken Army, yet I hope I ſhall the leſſe need an Apology, becauſe it is certaine, he does really diſſerve no juſt and Noble intereſt, that ſerves that of the Spirit, and Religion. And becauſe the ſufferings of a KING and a Confeſſour are the great demonſtration to all the world that Truth is as Deare to your MAJESTY as the Iewells of your Diademe, and that your Conſcience is tender as a pricked eye, I ſhall pretend this onely to alleviate the inconvenience of an unſeaſonable addreſſe, that I preſent your MAJESTY with a humble perſecuted truth, of the ſame conſtitution with that condition whereby you are become moſt Deare to God, as having upon you the characteriſme

of

of the Sonnes of God, bearing in your Sacred Perſon *the markes of the Lord Jeſus*, who is your Elder Brother, the King of Sufferings, and the Prince of the Catholique Church. But I conſider that Kings, and their Great Councels, and Rulers Eccleſiaſticall have a ſpeciall obligation for the defence of Liturgies, becauſe they having the greateſt Offices, have the greateſt needs of auxiliaries from Heaven, which are beſt procured by the publike Spirit, the Spirit of *Government* and *Supplication*. And ſince the firſt, the beſt, and moſt Solemne Liturgies and Set formes of Prayer were made by the beſt and greateſt Princes, by *Moſes*, by *David*, and the Sonne of *David*; Your MAJESTY may be pleaſed to obſerve ſuch a proportion of circumſtances in my laying this [*Apology for Liturgy*] at Your feet, that poſſibly I may the eaſier obtaine a pardon

for

for my great boldneſſe; which if I ſhall hope for, in all other contingencies I ſhall repreſent my ſelfe a perſon indifferent whether I live or die, ſo I may by either, ſerve God, and Gods Church, and Gods Vicegerent, in the capacity of,

Great Sir,

Your Majeſties moſt humble,

and

moſt obedient Subject

and Servant,

TAYLOR.

An Apology for Liturgy.

§. 1. I Have read over this Booke which the Assembly of Divines is pleased to call, [*The Directory for Prayer.*] I confesse I came to it with much expectation, and was in some measure confident, I should have found it an exact and unblameable modell of Devotion free from all those Objections which men of their owne perswasion had obtruded against the Publike *Liturgy* of the Church of *England*; or at least, it should have been composed with so much artifice and fineneſſe, that it might have been to all the world, an argument of their learning and excellency of spirit, if not of the goodneſſe and integrity of their Religion and purposes. I shall give no other character of the whole, but that the publike disrelish which I find amongst Persons of great piety, of all qualities, not onely of great, but even of ordinary understandings, is to me some argument that it lies so open to the objections even of common spirits, that the Compilers of it, did intend more to prevaile by the succeſſe of their Armies, then the strength of reason, and the proper grounds of perswasion, which yet most wise and good Men beleeve to be the more Christian

way of the two. But becauſe the judgment I made of it from an argument ſo extrinſecall to the nature of the thing, could not reaſonably enable me to ſatisfie thoſe many Perſons who in their behalf deſired me to conſider it, I reſolv'd to looke upon it nearer, and to take its account from ſomething that was ingredient to its Conſtitution, *that I might be able both to exhort and convince the Gainſayers,* who refuſe to hold faſt πιςὸν λόγον κατὰ τὴν διδαχὴν; that *faithfull word which they had been taught* by their Mother the Church of *England.*

§. 2. I ſhall decline to ſpeake of the *efficient cauſe* of this *Directory*, and not quarrell at it, that it was compoſed againſt the Lawes both of *England* and all *Chriſtendome.* If the thing were good and pious, and did not directly or accidentally invade the rights of a juſt *Superiour*, I would learne to ſubmit to the impoſition, and never quarrell at the incompetency of his authority that ingaged me to doe pious and holy things. And it may be when I am a little more uſed to it, I ſhall not wonder at a *Synod*, in which not one Biſhop ſits (in the capacity of a Biſhop) though I am moſt certaine this is the firſt example in *England* ſince it was firſt Chriſtned. But for the preſent it ſeems ſomething hard to digeſt it, becauſe I know ſo well that all Aſſemblies of the Church have admitted *Prieſts* to conſultation and diſpute, but never to authority and deciſion, till the *Pope* enlarging the phylacteries of the *Archimandrites*, and *Abbots*, did ſometime by way of priviledge and diſpenſation give to ſome of them *deciſive* voices in publick Councels; but this was one of the things in which he did innovate and invade againſt the publike reſolutions of Chriſtendome, though he durſt not doe it often, and yet when he did it, it was in very ſmall and inconſiderable numbers.

I ſaid I would not meddle with the *Efficient*, and I cannot meddle with the *Finall cauſe*, nor gueſſe at any other ends and purpoſes of theirs then at what they publikely profeſſe, which is the abolition and deſtruction of the *Booke of Common Prayer*; which great change becauſe they are pleaſed to call *Reformation*, I am content in charity to believe they thinke it ſo, and that they have *Zelum Dei*, but whether *ſecundum ſcientiam*, according to knowledge or no, muſt be judg'd by them who conſider the *matter*, and the *forme*. §. 3.

But becauſe *the matter* is of ſo great variety and minute Conſideration, every part whereof would require as much ſcrutiny as I purpoſe to beſtow upon the whole, I have for the preſent choſen to conſider onely *the forme* of it; concerning which, I ſhall give my judgment without any ſharpneſſe or bitterneſſe of ſpirit, for I am reſolved not to be angry with any men of another perſwaſion, as knowing that I differ juſt as much from them as they doe from me. §. 4.

The *Directory* takes away that Forme of Prayer which by the authority and conſent of all the obliging power of the Kingdome, hath been uſed and enjoyned ever ſince the Reformation. But this was done by men of differing ſpirits, and of diſagreeing intereſts; Some of them conſented to it, that they might take away *all ſet formes of prayer*, and give way to every man's ſpirit; the other, that they might take away *this Forme*, and give way and countenance to their owne. The Firſt, is an Enemy to all *deliberation*. The Second, to all *authority*. They will have no man to deliberate, Theſe would have none but themſelves. The former are unwiſe and raſh; the latter are pleaſed with themſelves, and are full of opinion. They muſt be conſidered apart, for they have §. 5.

rent the Queſtion in pieces, and with the fragment in his hand, every man hath run his owne way.

§. 6. Queſt. 1. *First, of them that deny all ſet Formes, though in the ſubject matter they were confeſſed innocent and blameleſſe.*

§. 7. And here I conſider that the true ſtate of the Queſtion is onely this, Whether it is better to pray to God with Conſideration, or without? Whether is the wiſer Man of the two, he who thinks and deliberates what to ſay, or he that utters his mind as faſt as it comes? Whether is the better man, he who out of reverence to God is moſt carefull and curious that he *offend not in his tongue*, and therefore he himſelfe deliberates, and takes the beſt guides he can; or he who out of the confidence of his owne abilities, or other exteriour aſſiſtances, ὅμοιῶ ἐν τοῖς εἰκῇ καὶ φορτικῶς καὶ χύδην ὅτι ἂν ἐπέλθῃ λέγουσι; ſpeaks what ever comes uppermoſt. *Iſocrat. in Panathen.*

§. 8. Eccleſ. 5. 2. And here I have the advice and counſell of a very wiſe man, no leſſe than *Solomon, Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God, for God is in Heaven and thou upon Earth, therefore let thy words be few.* The conſideration of the vaſt diſtance between God and us, *Heaven and Earth*, ſhould create ſuch apprehenſions in us, that the very beſt and choiceſt of our offertories are not acceptable but by *Gods* gracious vouchſafing and condeſcenſion: and therefore ſince we are ſo much indebted to God for accepting our beſt, it is not ſafe ventured to preſent him with a dowbaked ſacrifice, and put him off with that which in nature and humane conſideration, is abſolutely the worſt; for ſuch is all the crude and imperfect utterance of our more imperfect conceptions; *Hoc non probo in philoſopho cujus oratio ſicut vita debet eſſe compoſita*, ſaid *Seneca*, A wiſe

wiſe mans ſpeech ſhould be like his life, and actions; compoſed, ſtudied, and conſidered. And if ever inconſideration be the cauſe of ſinne, and vanity; it is in our words, and therefore is with greateſt care to be avoided in our prayers, we being moſt of all concerned that God may have no quarrell againſt them, for *folly*, or *impiety*.

But abſtracting from the reaſon, let us conſider who keeps the precept beſt, He that *deliberates*, or he that *conſiders* not when he ſpeaks? What man in the world is haſty to *offer any thing unto God*, if he be not, who praies *ex tempore*? And then adde to it but the weight of *Solomon's* reaſon, and let any man anſwer me if he thinks it can well ſtand, with that reverence we owe to the immenſe, the infinite and to the eternall God, the God of wiſdome, to offer him a ſacrifice, which we durſt not preſent to a Prince or a prudent Governour *in re ſeriâ*, ſuch as our prayers ought to be. §. 9.

And that this may not be daſh'd with a pretence it is carnall reaſoning, I deſire it may be remembred, that it is the argument God himſelf uſes againſt lame, maimed and imperfect ſacrifices, *Go and offer this to thy Prince*, ſee if he will accept it; implying, that the beſt perſon is to have the beſt preſent; and what the Prince will ſlight as truly unworthy of him, much more is it unfit for God. For God accepts not of any thing, we give or doe, as if he were bettered by it; for therefore it's eſtimate is not taken by it's relation or naturall complacency to him, for in it ſelf it is to him as nothing: but God accepts it by it's proportion and commenſuration to us. That which we call our beſt, and is truly ſo in humane eſtimate, that pleaſes God, for it declares that if we had better, we would give it him. But to reſerve the §. 10.

beſt, ſaies too plainly, that we think any thing is good enough for him. As therefore God in the Law would not be ſerved by that which was imperfect *in genere naturæ*: ſo neither now, nor ever, will that pleaſe him which is imperfect *in genere morum*, or *materiâ intellectuali*, when we can give a better.

§. 11. And therefore the wiſeſt Nations, and the moſt ſober Perſons prepared their Verſes and Prayers *in ſet formes*, with as much religion as they dreſſed their ſacrifices, and obſerv'd the rites of *Feſtivalls* and *Burialls*. Amongſt the *Romans* it belong'd to the care of the Prieſts, to worſhip in *preſcrib'd and determin'd words*.

Alex. ab Alex. l. 2. c. 14. *In omni precatione qui vota effundit Sacerdos, Veſtam & Fanum alioſq; Deos præſcriptis verbis & compoſito carmine advocare ſolet.* The Greeks did ſo too, receiving

Idem, l. 4. c. 17. their prayers by dictate word for word. *Itaq; ſua carmina ſuaq; precationes ſingulis diis inſtitutæ ſunt, quas plerunq; nequid præpoſterè dicatur, aliquis ex præſcripto præire & ad verbum referre ſolebat.* Their hymnes and prayers were ordained peculiar to every God, which, leſt any thing ſhould be ſaid prepoſterouſly, were uſually pronounced word for word after the Prieſt, and out of written Copies; and the *Magi* among the Perſi-

Ibidem. ans were as conſiderate in their devotions; *Magos & Perſas primo ſempèr diluculo canere Diis hymnos & laudes, meditato & ſolenni precationis carmine*, The *Perſians* ſang hymnes to their Gods by the morning twilight in *a premeditate, ſolemne and metricall forme of prayer*, ſaith the ſame Authour. For ſince in all the actions and diſcourſes of men, that which is the leaſt conſidered is likely to be the worſt, and is certainly of the greateſt diſreputation, it were a ſtrange cheapneſſe of opinion, towards God and Religion, to be the moſt incurious of what

what we ſay to him, and in our religious offices. *It is ſtrange that every thing ſhould be conſidered but our Prayers.* It is ſpoken by *Eunapius* to the honour of *Proæreſius* Schollars, that when the Proconſul asked their judgments in a queſtion of Philoſophy, they were προσενέγκοντες τὰ Ἀριστείδου μετὰ πολλῆς σκέψεως καὶ πόνου, ὥς οὐκ εἰσὶ τῶν ἐμούντων, ἀλλὰ τῶν ἀκριβούντων, they with much conſideration and care gave in anſwer thoſe words of *Ariſtides*, that they were not of the number of thoſe that uſed to vomit out anſwers, but of thoſe that conſidered every word they were to ſpeake. *Nihil enim ordinatum eſt quod præcipitatur & properat*, ſaid *Seneca*. Nothing can be regular and orderly, that is haſty and precipitate, and therefore unleſſe Religion be the moſt imprudent, trifling, and inconſiderable thing, and that *the worke of the Lord* is done well enough, when it is *done negligently*, or that the ſanctuary hath the greateſt beauty, when it hath the leaſt order, it will concerne us highly to thinke our prayers and religious offices are actions fit for wiſe men, and therefore to be done as the actions of wiſe men uſe to be, that is, *deliberately, prudently*, and with *greateſt conſideration*.

In vita Proæreſii.

Well then! in the nature of the thing *ex tempore* formes have much the worſe of it. But it is pretended that there is ſuch a thing as the gift of prayer, a praying with the ſpirit; *Et neſcit tarda molimina ſpiritus ſancti gratia*, Gods Spirit (if he pleaſes) can doe his worke as well in an inſtant, as in long premeditation. And to this purpoſe are pretended thoſe places of Scripture which ſpeak of the aſſiſtance of Gods ſpirit in our prayers, *Zech.* 12. 10. *And I will poure upon the houſe of David, and the inhabitants of Hieruſalem the ſpirit of grace and ſupplication.* But eſpecially *Rom.* 8. 26. *likewiſe* §. 12.

wiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelfe maketh interceſsion for us with groanings that cannot be uttered, &c. From whence the Concluſion that is inferred is in the words of Saint *Paul, that we muſt pray with the Spirit*, therefore not with ſet formes, therefore *ex tempore.*

§. 13. The Collection is ſomewhat wild, for there is great independency in the ſeverall parts; and much more is in the Concluſion then was virtually in the premiſes. But ſuch as it is, the Authours of it, I ſuppoſe, will owne it. And therefore we will examine the maine deſigne of it, and then conſider the particular meanes of its perſwaſion quoted in the Objection.

§. 14. It is one of the Priviledges of the Goſpel, and the benefit of Chriſt's aſcenſion, that the Holy Ghoſt is given unto the Church, and is become to us the fountain of gifts and graces. But theſe gifts and graces are improvements and helps of our naturall faculties, of our art and induſtry, not extraordinary, miraculous, and immediate infuſions of habits and gifts. That without Gods ſpirit we cannot pray aright, that our infirmities need his help, that we know not what to aske of our ſelves is moſt true: and if ever any Heretick was more confident of his owne naturalls, or did ever more undervalue Gods grace, than the Pelagian did, yet he denies not this; but what then? therefore without ſtudy, without art, without premeditation, without learning, the Spirit gives the gift of prayer, and it is his grace that without any naturall or artificiall help makes us pray *ex tempore?* no ſuch thing: the Objection proves nothing of this.

§. 15. 15. Here therefore we will joyne iſſue, whether the gifts

gifts and helps of the Spirit be immediate infusions of the faculties and powers and perfect abilities? Or that he doth assist us onely by his aides externall, and internall, in the use of such meanes which God and nature hath given to man to ennoble his soule, better his faculties, and to improve his understanding? ** That *the aides of the Holy Ghost are onely assistances to us*, in the use of naturall and artificiall meanes, I will undertake to prove, and from thence it will evidently follow, that *labour*, and *hard study*, and *premeditation*, will soonest purchase the *gift of prayer*, and ascertaine us of the *assistance of the Spirit*, and therefore *set Formes of Prayer* studied and considered of, are in a true and proper sense, and without Enthusiasme, the *fruits of the Spirit*.

First, Gods Spirit did assist the Apostles by wales extraordinary, and fit for the first institution of Christianity: but doth assist us now by the expresses of those first assistances which he gave to them immediately. §. 16.

Thus the Holy Ghost brought to their Memory all things which *Jesus* spake and did, and by that meanes we come to know all that the Spirit knew to be necessary for us, the Holy Ghost being Authour of our knowledge, by being the fountaine of the Revelation, and we are therefore θεοδίδακτοι, *taught by God*, because the Spirit of God revealed the Articles of our Religion that they might be known to all ages of the Church; and this is testified by S. *Paul, he gave some Apostles, and some Prophets, &c. for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man*, &c. This was the effect of Christ's ascension, when *he gave gifts unto men*, that is, when he sent the Spirit, the verification of the promise §. 17. Ephes. 4. 12.

of the Father. The effect of this immiſſion of the Holy Ghoſt was to fill all things, and that for ever; to build up the Church of God, untill the day of conſummation; ſo that the Holy Ghoſt abides with the Church for ever, by tranſmitting thoſe revelations, which he taught the Apoſtles, to all Chriſtians in ſucceſſion. Now as the Holy Ghoſt taught the Apoſtles, and by them ſtill teaches us what to believe; ſo it is certaine he taught the Apoſtles how, and what to pray; and becauſe it is certaine that all the rules concerning our duty in prayer, and all thoſe graces which we are to pray for are tranſmitted to us by Derivation from the Apoſtles, whom the Holy Ghoſt did teach even to that very purpoſe alſo, that they ſhould teach us; it follows evidently that the *gift of prayer* is a gift of the Holy Ghoſt, and yet to verifie this Propoſition we need no other immediate inſpiration or extraordinary aſſiſtance than that we derive from the Holy Ghoſt by the conveyance of the Apoſtolicall Sermons and Writings.

§. 18. The reaſon is the ſame in *Faith* and *Prayer*; and if there were any difference in the acquiſition, or reception, *faith* certainly needs a more immediate infuſion, as being of greateſt neceſſity, and yet a grace to which we leaſt cooperate, it being the firſt of graces, and leſſe of the will in it, then any other. But yet the Holy Ghoſt is the Authour of our faith, and *we believe with the Spirit*, (it is Saint *Paul's* expreſſion) and yet our belief *comes by hearing, and reading* the holy Scriptures, and their interpretations. Now reconcile theſe two together, *Faith comes by hearing*, and yet *is the gift of the Spirit*, and it ſaies that the gifts of the Spirit are not extaſies, and immediate infuſions of habits, but helps from God, to enable us upon the uſe of the meanes of his owne appointment,

Epheſ. 2. 8.
1 Cor. 12. 9.

to

to believe, to ſpeake, to underſtand, to propheſie, and to pray.

But whoſoever ſhall looke for any other gifts of the Spirit beſides the parts of nature helped by induſtry and Gods bleſſing upon it, and the revelations, or the ſupplies of matter in holy Scripture, will be very farre to ſeek, having neither reaſon, promiſe, nor experience of his ſide. For why ſhould the ſpirit of prayer be any other than as the gift and ſpirit of faith (as Saint *Paul* calls it) acquired by humane meanes, uſing divine aides? that is, by our endeavours in hearing, reading, catechizing, deſires to obey, and all this bleſſed and promoted by God, this produces faith. Nay, it is true of us what Chriſt told his Apoſtles, *ſine me nihil poteſtis facere*: not *nihil magnum aut difficile*, but *omninò nihil*, as Saint *Auſtin* obſerves. *Without me ye can doe nothing*, and yet we were not capable of a Law, or of reward or puniſhment, if neither with him, nor without him, we were able to doe any thing. And therefore although in the midſt of all our co-operation we may ſay to God in the words of the Prophet, *Domine omnia opera operatus es in nobis*, O Lord thou haſt wrought all our works in us, yet they are *opera noſtra* ſtill; God works, and we work; Firſt is the χάρις προηγουμένη, Gods grace is brought to us, he helps and gives us abilities, and then expects our duty. And if the ſpirit of prayer be of greater conſequence then all the works God hath wrought in us beſides, and hath the promiſe of a ſpeciall prerogative, let the firſt be proved, and the ſecond be ſhowne in any good Record, and then I will confeſſe the difference. §. 19. 2 Cor. 4.13.

The Parallel of this Argument, I the rather urge, becauſe I find praying in the Holy Ghoſt joyned with graces which are as much Gods gifts and productions of §. 20.

the ſpirit as any thing in the world, and yet which the Apoſtle preſſes upon us as duties, and things put into our power to be improved by our induſtry, and thoſe are faith, (in which I before inſtanced) and charity.

Epiſt. Iud, v. 20 *But ye (beloved) building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt, keep your ſelves in the love of God.* All of the ſame conſideration, *Faith*, and *Prayer*, and *Charity*, all gifts of the Spirit, and yet *build up your ſelves in faith*, and *keep your ſelves in love*, and therefore by a parity of reaſon, improve your ſelves *in the ſpirit of Prayer*, that is, God by his Spirit having ſupplied us with matter, let our induſtry and co-operations *per modum naturæ*, improve theſe gifts, and build upon this foundation.

§. 21. Thus the Spirit of God is called *the Spirit of adoption, the Spirit of counſell, the Spirit of grace, the Spirit of meekneſſe, the Spirit of wiſdome.* And without doubt he is the fountaine of all theſe to us all, and that for ever, and yet it cannot reaſonably be ſuppoſed, but that we muſt ſtir up the graces of God in us, co-operate with his aſſiſtances, ſtudy in order to counſell, labour and conſider in order to wiſdome, give all diligence to make our calling and election ſure in order to our adoption, in which we are ſealed by the Spirit. Now theſe inſtances are of gifts, as well as graces, and ſince the daies of wonder and need of miracles is expired, there is no more reaſon to expect inſpiration of gifts, then of graces, without our endeavours. It concerns the Church rather to have theſe ſecured than thoſe, and yet the Spirit of God puts it upon the condition of our co-operation, for according to the Proverb of the old Moraliſts, *Deus habet finum facilem non perforatum*, God's boſome is apt and eaſie to the emiſſion of graces and aſſiſtances, but it is not

looſe

looſe and ungirt; ſomething muſt be done on our part, we muſt improve the talents, and ſwell the bank; for if either we lay them up in a napkin, or ſpend them, ſuppreſſe the Spirit, or extinguiſh it, we ſhall dearly account for it.

In the meane time if we may loſe the gifts by our owne fault, we may purchaſe them by our diligence: if we may leſſen them by incurioufneſſe, we may increaſe them by ſtudy: if we may quench the ſpirit, then alſo we may reenkindle it: all which are evident probation that the Holy Ghoſt gives us aſſiſtances to improve our naturall powers, and to promote our acquiſite, and his aides are not inſpirations of the habit, or infuſions of a perfect gift, but a ſubliming of what God gave us in the ſtock of nature and art to make it in a ſufficient order to an end ſupernaturall and divine. §. 22.

The ſame doctrine we are taught by Saint *Paul's* exhortation to *Timothy*, *Neglect not the gift that is in thee, which was given thee by propheſie with the laying on of the hands of the Presbytery.* And againe, *ſtirre up the gift of God which is in thee by the laying on of my hands.* If there be any gifts of the Holy Ghoſt, and ſpirituall influences, diſpenſed without our co-operation, and by inſpiration of the intire power, it is in ordination, and the perſons ſo ordeined are moſt likely to receive the *gift of prayer*, if any ſuch thing be for the edification of the Church, they being the men appointed to intercede, and to ſtand between God and the people, and yet this gift of God even in thoſe times when they were diſpenſed with miracle, and aſſiſtances extraordinary, were given as all things now are given, by the meanes alſo of our endeavour, and was capable of improvement by induſtry, and of defaillance by neglect, and therefore much rather is it ſo now §. 23. 1 Tim. 4. 14. 2 Tim. 1. 6.

in the daies of ordinary miniſtration and common aſſiſtances.

§. 24. And indeed this argument, beſide the efficacy of its perſwaſion, muſt needs conclude againſt the Men to whom theſe *adverſaria* are addreſſed, becauſe themſelves call upon their Diſciples, to exerciſe the *gift of prayer*, and offer it to conſideration, that ſuch exerciſing it, is the way to better it; and if naturall endowments and artificiall endeavours are the way to purchaſe new degrees of it, it were not amiſſe they did conſider a little before they begin; and did improve their firſt and ſmalleſt capacities before they ventured any thing in publike by way of addreſſe to Almighty God. For the firſt beginnings are certainly as improveable as the next degrees, and it is certaine they have more need of it, as being more imperfect and rude. Therefore when ever Gods Spirit hath given us any capacities, or aſſiſtances, any documents, motions, deſires, or any aides whatſoever, they are therefore given us with a purpoſe we ſhould by our induſtry, skill, and labour, improve them, becauſe without ſuch co-operation, the intention is made void, and the worke imperfect.

"So as that hereby they become "not ſlothfull and negligent in "ſtirring up the gifts of Chriſt "in them. But that each one by "meditation, by taking heed, &c. "may be carefull to furniſh his "heart and tongue with further "or other materials, &c. Preface to the Directory.

§. 25. And this is exactly the doctrine I plainly gather from the objected words of Saint *Paul*, *The Spirit helpeth our infirmities*, συναντιλαμβάνεται, it is in the Greek, *collaborantem adjuvat*. It is an ingeminate expreſſion of our labours. And that ſuppoſes us to have faculties capable of improvement, and an obligation to labour, and that the effect of having the gift of prayer depends upon the mutuall concourſe, that is, upon God bleſſing our powers and our endeavours. And if this way the Spi-

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rit performes his promiſe ſufficiently, and does all that we need, and all that he ties himſelf to; he that will multiply his hopes farther then what is ſufficient, or what is promiſed, may poſſibly deceive himſelf, but never deceive God, and make him multiply and continue miracles to juſtifie his phanſie.

Better it is to follow the Scriptures for our guide, as in all things elſe, ſo in this particular, *Epheſ.6.* 17,18. *Take the ſword of the Spirit which is the Word of God, Praying alwaies with all prayer and ſupplication in the Spirit.* The *word of God* is the *ſword of the Spirit: praying in the Spirit* is one way of uſing it, indeed the onely way that he here ſpecifies. *Praying in the Spirit* then being the uſing of this *Sword*, and this *Sword* being the *word of God*, it follows evidently, that praying in the ſpirit, is praying in, or according to *the word of God*, that is, in the directions, rules, and expreſſes of the Word of God, that is, of the holy Scriptures. For we have many infirmities, and we need the ſpirit to help; as doubting, coldneſſe, wearineſſe, diſreliſh of heavenly things, indifferency; and theſe are enough to interpret the place quoted in the Objection, without tying him to make words for us to no great religious purpoſes when God hath done that for us in other manner then what we dreame of. ** §. 26.

So that in effect, *praying in the Holy Ghoſt, or with the ſpirit*, is nothing but prayer for ſuch things, and in ſuch manner which God by his Spirit hath taught us in holy Scripture. Holy Prayers, *ſpirituall ſongs*, ſo the Apoſtle calls one part of prayer, *viz. Euchariſticall* or *thankſgiving*, that is, Prayers or Songs which are ſpirituall *in materiâ*. And if they be called *ſpirituall* for the Efficient cauſe too, the Holy Ghoſt being the Authour of them, it comes all to one, for therefore he is the cauſe and §.27.

giver

giver of them, becauſe he hath in his word revealed, what things we are to pray for, & there alſo hath taught us the manner.

§. 28. And this I plainly prove from the words of Rom. 8. 26. Saint *Paul* before quoted, *The Spirit helpeth our infirmities*, [*for we know not what we ſhould pray for as we ought*] In this we are infirme, that we know not our owne needs, nor our owne advantages: when the Holy Ghoſt hath taught us what to aske, and to aske that as we ought, then he hath healed our infirmities, and our ignorances in the matter and the manner; then we know what to pray for as we ought, then we have the grace of Prayer, and *the Spirit of ſupplication*. And therefore in the inſtance before mentioned concerning ſpirituall ſongs, when the Apoſtle had twice enjoyn'd the uſe of them in order to Prayer and Preaching, to inſtruction and to Euchariſt, and thoſe to be done by the aide of * Eph. 5. 18, 19. Chriſt, and Chriſts ſpirit; What in * one place he calls, * Col. 3. 16. [*being filled with the Spirit:*] In the other he calls, [* *the dwelling of the word of Chriſt in us richly*] plainly intimating to us, that when we are *mighty in the Scriptures*, full of *the word of Chriſt*, then we are *filled with the Spirit*, becauſe the Spirit is the great Dictatour of them to us, and the Remembrancer, and when by ſuch helps of Scripture we ſing Hymnes to Gods honour and our mutuall comfort, then we ſing and give thanks in the ſpirit. And this is evident, if you conſult the places, and compare them.

§. 29. And that this is for this reaſon called *a gift, and grace*, or iſſue of the Spirit, is ſo evident and notorious, that the ſpeaking of an ordinary revealed truth, is called in Scripture, *a ſpeaking by the Spirit*, 1 *Cor.* 12. 8. *No man* Vid. Act. 19. 21. & 16. 7, 8, 9, 10. *can ſay that Jeſus is the Lord but by the Holy Ghoſt*. For though

though the world could not acknowledge Jeſus for the Lord without a revelation, yet now that we are taught this truth by Scripture, and by the preaching of the Apoſtles to which they were enabled by the Holy Ghoſt, we need no revelation or Enthuſiaſme to confeſſe this truth, which we are taught in our Creeds and Catechiſmes; and this light ſprang firſt from the immiſſion of a ray from Gods Spirit, we muſt for ever acknowledge him the fountaine of our light. Though we coole our thirſt at the mouth of the river, yet we owe for our draughts to the ſprings and fountains from whence the waters firſt came, though derived to us by the ſucceſſion of a long current. If the Holy Ghoſt ſupplies us with materials and fundamentals for our building, it is then enough to denominate the whole edifice to be of him, although the labour and the workmanſhip be ours upon another ſtock. And this is it which the Apoſtle ſpeaks, 1 *Cor.* 2. 13. *Which things alſo we ſpeake, not in the words which mans wiſdome teacheth, but which the Holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall.* The Holy Ghoſt teaches, yet it is upon our co-operation, our ſtudy and endeavour; while we compare ſpirituall things with ſpirituall, the Holy is ſaid to *teach us,* becauſe theſe ſpirituals were of his ſuggeſtion and revelation.

§. 30. For it is a rule of the Schoole, and there is much reaſon in it, *Habitus infuſi infunduntur per modum acquiſitorum,* whatſoever is infuſed into us is in the ſame manner infuſed as other things are acquired, that is, *ſtep by ſtep,* by humane meanes and co-operation, and grace does not give us new faculties, and create another nature, but meliorates and improves our owne. And therefore what the Greeks called ἕξις, *habits,* the Chriſtians uſed to call δόσεις & δωρήματα, *gifts,* becauſe we

derive assistances *from above* to heighten the habits, and facilitate the actions, in order to a more noble and supernaturall end. And what Saint *Paul* said in the Resurrection, is also true in this Question, *That is not first which is spiritual, but that which is naturall, and then that which is spiritual.* The graces and gifts of the Spirit are *postnate*, and are additions to art and nature. God directs our counsels, opens our understandings, regulates our will, orders our affections, supplies us with objects and arguments, and opportunities, and revelations *in scriptis*, and then most when we most imploy our owne endeavours, God loving to blesse all the meanes, and instruments of his service, whether they be natural, or acquisite.

§. 31. So that now I demand, Whether, since the expiration of the age of miracles, Gods spirit does not most assist us, when we most endeavour and most use the meanes? He that saies, *No*, discourages all men from reading the Scriptures, from industry, from meditation, from conference, from humane ars, and sciences, and from whatsoever else God and good Lawes, provoke us to by proposition of rewards. But if *Yea*, (as most certainly God will best crowne the best endeavours) then the spirit of prayer is greatest in him, who (supposing the like capacities and opportunities) studies hardest, reads most, practises most religiously, deliberates most prudently; and then by how much want of meanes, is worse then the use of meanes, by so much *ex tempore* prayers are worse then deliberate and studied. Excellent therefore is the Counsell of Saint *Peter*, 1. *Epist. Ch.* 4. *v.* 11. *If any man speake let him speake as the Oracles of God* (not lightly then and inconsideratly) *If any man minister, let him doe it as of the ability which God giveth*, (great reason then to put all his abilities and faculties to it)

it) and whether of the two does moſt likely doe that, he that takes paines, and conſiders and diſcuſſes, and ſo approves and practiſes a forme, or he that never conſiders what he ſaies, till he ſaies it, needs not much deliberation to paſſe a ſentence. Onely me thinks it is moſt unreaſonable that we ſhould be bound to prepare our ſelves with due requiſites to hear what they ſhall ſpeak in publique, and that they ſhould not prepare what to ſpeak, as if to ſpeak were of eaſier or of leſſe conſideration, than to heare what is ſpoken; or if they doe prepare what to ſpeak to the people, it were alſo very fit they prepar'd their prayers, and conſidered before hand of the fitneſſe of the Offertory they preſent to God.

§. 32. Laſtly, Did not the Pen-men of the Scripture, write the Epiſtles and Goſpels reſpectively all by the Spirit? Moſt certainly, *holy Men of God ſpoke as they were moved by the Holy Ghoſt*, ſaith Saint *Peter*. And certainly they were moved by a more immediate motion, and a motion neerer to an Enthuſiaſme, then now adaies in *the gift and ſpirit of Prayer*. And yet in the midſt of thoſe great aſſiſtances and motions they did uſe ſtudy, art, induſtry, and humane abilities. This is more than probable in the different ſtiles of the ſeverall Bookes, ſome being of admirable art, others lower and plaine. The words were their owne, at leaſt ſometimes, not the Holy Ghoſts. And if *Origen*, Saint *Hierome*, and eſpecially the Greek Fathers, Scholiaſts and Grammarians were not deceived by falſe Copies, but that they truly did obſerve, ſometimes to be impropriety of expreſſion in the language, ſometimes not true Greek, who will think thoſe errours or imperfections in Grammar, were

Etiam Veteres Prophetæ diſpoſuerunt ſe ad reſpondendum prophetice. Et vaticinia admoto plectro, aut hauſto calice, dederunt. (Gen. 44.5.) *Scyphus quem furati eſtis ipſe eſt in quo Dominus meus bibit, & in quo augurari ſolet. Dixit Oeconomus Ioſephi. Et afferte pſalterium. Dixit Eliſeus* (2 Reg. 3. 15.) *Dominum interrogaturus.*

Vid. Eraſmi Epiſt. ad Fo. Eckium. Epiſt. l. 20.

(in reſpect of the words, I ſay, preciſely) immediate inſpirations and dictates of the Holy Ghoſt, and not rather their owne productions of induſtry and humanity? But clearly ſome of their words were the words of *Aratus*, ſome of *Epimenides*, ſome of *Menander*, ſome of S. *Paul* 1. Cor. 7. [*This ſpeake I, not the Lord.*] Some were the words of *Moſes*, even all that part of the Leviticall Law which concerned *divorces*, and concerning which, our bleſſed Saviour affirmes, that *Moſes permitted it, becauſe of the hardneſſe of their hearts*, but from the beginning it was not ſo: and divers others of the ſame nature collected and obſerved to this purpoſe, by (*a*) *Origen*, (*b*) S. *Baſil*, (*c*) Saint *Ambroſe*; and particularly, that *promiſe which S.* Paul *made of calling upon the Corinthians as he paſſed into Macedonia*, which certainly in all reaſon is to be preſumed to have been ſpoken *humanitùs*, & not by immediate inſpiration and infuſion, becauſe S. *Paul* was ſo hindred that he could not be as good as his word, and yet the Holy Ghoſt could have foreſeen it, and might better have excuſed it, if Saint *Paul* had laid it upon his ſcore; but he did not, and it is reaſonable enough to believe there was no cauſe he ſhould, and yet becauſe the Holy Ghoſt renewed their memory, improved their underſtanding, ſupplied to ſome their want of humane learning, and ſo aſſiſted them that they ſhould not commit an errour in fact or opinion, neither in the narrative nor dogmaticall parts, therefore they writ *by the Spirit*. Since then we cannot pretend upon any grounds of probability to an inſpiration ſo immediate as theirs, and yet their aſſiſtances which they had from the Spirit did not exclude humane arts and induſtry, but that the ableſt Scholar did write the beſt, much rather is this true in the gifts and aſſiſtances we receive, and particularly in the

(*a*) *Homil.* 16. *in Numer.*
(*b*) *Lib.* 5. *contr. Eunom. c. penult.*
(*c*) *Lib.* 8. *in Luc. c.* 16.

gift

gift of Prayer, it is not an *ex tempore* and an inſpired faculty, but the faculties of nature, and the abilities of art and induſtry are improv'd and ennobled by the ſupervening aſſiſtances of the Spirit. And if theſe who pray *ex tempore*, ſay that the aſſiſtance they receive from the Spirit is the inſpiration of words and powers without the operations of art and naturall abilities and humane induſtry, then beſides that it is more then the Pen-men of Scripture ſometime had (becauſe they needed no extraordinary aſſiſtances to what they could of themſelves doe upon the ſtock of other abilities) beſides this, I ſay, it muſt follow that ſuch Prayers ſo inſpired, if they were committed to writing, would prove as good Canonicall Scripture as any is in Saint *Paul*'s Epiſtles, the impudence of which pretenſion is ſufficient to prove the extreme vanity of the challenge.

§. 33. The ſumme is this. Whatſoever this gift is, or this ſpirit of prayer, it is to be acquired by humane induſtry, by learning of the Scriptures, by reading, by conference, and by whatſoever elſe faculties are improved, and habits enlarged. Gods Spirit hath done his worke ſufficiently this way, and he loves not either in nature or grace (which are his two great ſanctions) to multiply miracles when there is no need.

§. 34. And now let us take a man that pretends he hath the *gift of Prayer*, and loves to pray *ex tempore*, I ſuppoſe his thoughts go a little before his tongue; I demand then, Whether cannot this man, when it is once come into his head, hold his tongue, and write downe what he hath conceived? If his firſt conceptions were of God, and Gods Spirit then they are ſo ſtill, even when they are written. Or is the Spirit departed from him, upon the ſight of a Pen and Inkhorne? It did uſe to be otherwiſe

among the old and new Prophets, whether they were Prophets of prediction, or of ordinary miniſtery. But if his conception may be written, and being written, is ſtill a production of the Spirit, then it followes that *ſet forms of prayer*, deliberate, and deſcribed, may as well be a praying with the Spirit, as ſudden formes and *ex tempore* out-lets.

§. 35. Now the caſe being thus put, I would faine know what the difference is between *deliberate* and *ex tempore* Prayers, ſave onely that in theſe there is leſſe conſideration and prudence; for that the other are (at leaſt as much as theſe) the productions of the Spirit, is evident in the very caſe put in this Argument: and whether to conſider and to weigh them be any diſadvantage to our devotions, I leave it to all wiſe men to determine; So that in effect ſince after the pretended aſſiſtance of the Spirit in our prayers we may write them downe, conſider them, *try the ſpirits*, and ponder the matter, the reaſon and the religion of the addreſſe; let the world judge whether this ſudden utterance and *ex tempore* formes be any thing elſe but a direct reſolution not to conſider before hand what we ſpeake. *Sic itaque habe, ut iſtam vim dicendi rapidam, aptiorem eſſe circulanti judices, quam agenti rem magnam & ſeriam docentiq.* They are the words of *Seneca*, and expreſſe what naturally flowes from the premiſes. The pretence of the Spirit, and the gift of prayer is not ſufficient to juſtifie the diſhonour they doe to Religion in ſerving it in the loweſt and moſt indeliberate manner, nor quit ſuch men from unreaſonableneſſe and folly who will dare to ſpeake to God in the preſence of the people, and in their behalf, without deliberation, or learning, or ſtudy. Nothing is a greater diſreputation to the prudence of a Diſcourſe, then to ſay

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it was a thing made up in haſte, that is, without due conſidering.

But here I conſider, and I wiſh they whom it concerns moſt, would doe ſo too: that to pretend the Spirit in ſo unreaſonable a manner to ſo ill purpoſes, and without reaſon, or promiſe, or probability for doing it, is a very great crime, and of dangerous conſequence. It was the greateſt aggravation of the ſin of *Ananias* and *Saphira*, ψεύσασθαι τὸ ἅγιον τὸ πνεῦμα, that they did falſely pretend and belye the Holy Spirit, which crime beſides that it diſhonours the holy Ghoſt, to make him the preſident of imperfect and illiterate rites, the author of confuſion, and indeliberate Diſcourſes, and the parent of ſuch productions which a wiſe perſon would bluſh to owne: it alſo intitles him to all thoſe Doctrines which either Chance or Deſigne ſhall expoſe to the people in ſuch prayers, to which they entitle the holy Spirit as the Author and immediate Dictator. So that if they pleaſe, he muſt not onely own their follies, but their impieties too; and how great diſ-reputation this is to the Spirit of Wiſdome, of Counſel, and of Holineſſe, I wiſh they may rather underſtand by Diſcourſe then by Experiment. §. 36.

But let us look a little farther into the myſterie, and ſee what is meant in Scripture by [*praying with the Spirit*. In what ſenſe the holy Ghoſt is called the *Spirit of Prayer*, I have already ſhewn, *viz.* by the ſame reaſon as he is the Spirit of *Faith*, of *prudence*, of *knowledge*, of *underſtanding*, and the like, becauſe he gives us aſſiſtances for the acquiring of theſe graces, and furniſhes us with revelations by way of object and inſtruction. But *praying with the Spirit* hath beſides this, other ſenſes alſo in Scripture. I find in one place, that we then pray with the Spirit, when the holy Ghoſt does actually excite us §. 37.

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to desires and earnest tendencies, to the obtaining our holy purposes, when he prepares our hearts to pray, when he enkindles our desires, gives us zeal & devotion, charity and fervour, spirituall violence, and holy importunity. This sense is also in the latter part of the objected words of S. *Paul*, *Rom.* 8. *The Spirit it selfe maketh Intercession for us with groanings.* And indeed this is truly a praying with the Spirit, but this will doe our Reverend Brethren of the Assembly little advantage as to the present Question. For this Spirit is not a Spirit of utterance, not at all clamorous in the eares of the people, but cryes loud in the eares of God with [*groans unutterable,*] so it followes, and onely [*He that searcheth the heart, he understandeth the meaning of the Spirit.*] This is the Spirit of the Sonne, which *God hath sent into our hearts,* (not into our tongues) *whereby we cry, Abba, Father, Gal.*4.6. And this is the great ἀυθεντία for mentall prayer, which is properly and truly praying by the Spirit.

Sunt ne mei? sunt ne tui? imo sunt gemitus Ecclesiæ, aliquando in me, aliquando in te August. *eodem modo quo S.* August. *dixit Deo, Conqueror tibi Domine lachrymis Jesu Christi, de quo dictum est*, Heb. 5. 7. δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶσαι αὐτὸν μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας.

§. 38. Another praying with the Spirit I find in that place of Saint *Paul*, from whence this expression is taken, and commonly used, *I will pray with the spirit, and I will pray with the understanding also.* It is generally supposed that Saint *Paul* relates here to a speciall and extraordinary gift of Prayer, which was indulg'd to the Primitive Bishops and Priests, the Apostles and Rulers of Churches, and to some other persons extraordinarily, of being able to compose prayers, pious in the matter, prudent in the composure, devout in the formes, expressive in the language; and in short, usefull to the Church, and very

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apt for devotion, and ſerving to her religion and neceſſities. I beleeve that ſuch a gift there was, and this indulged as other iſſues of the Spirit to ſome perſons, upon ſpeciall neceſſities, by ſingular diſpenſation, as the Spirit knew to be moſt expedient, for the preſent need, and the future inſtruction. This I beleeve, not becauſe I finde ſufficient teſtimony that it was ſo, or any evidence from the words now alledged, but becauſe it was reaſonable it ſhould be ſo, and agreeable to the other proceedings of the holy Ghoſt. For although we account it an eaſie matter, to make prayers, and we have great reaſon to give thanks to the holy Ghoſt for it, who hath deſcended ſo plentifully upon the Church, hath made plentifull revelation of all the publike and private neceſſities of the world, hath taught us how to pray, given rules for the manner of addreſſe, taught us how to diſtinguiſh ſpirituall from carnall things, hath repreſented the vanity of worldly deſires, the unſatisfyingneſſe of earthly poſſeſſions, the bleſſing of being denyed our impertinent, ſecular, and indiſcreet requeſts, and hath done all this at the beginning of Chriſtianity, and hath actually ſtirred up the Apoſtles and Apoſtolicall men to make ſo many excellent Formes of Prayer, which their ſucceſſors did in part retaine, and in part imitate, till the conjunct wiſdome of the Church ſaw her offices compleat, regular and ſufficient. So that now every man is able to make ſomething of Formes of Prayer, (for which ability they ſhould do well to pay their Euchariſt to the holy Ghoſt, and not abuſe the gift to vanity or ſchiſme) yet at the firſt beginning of Chriſtianity, till the holy Spirit did fill all things, they found no ſuch plenty of forms of Prayer: and it was accounted a matter of ſo great conſideration to make a Form of Prayer, that it was thought a fit work

for a Prophet, or the Founder of an Inſtitution. And therefore the Diſciples of *John* asked of him *to teach them how to pray*; and the Diſciples of *Chriſt* did ſo too. For the Law of *Moſes* had no rules to inſtruct the Synagogue how to pray; and but that *Moſes*, and *David*, and *Aſaph*, and ſome few of the Prophets more, left *formes of Prayer* which the Spirit of God inſpired them withall upon great neceſſities, and great mercy to that people, they had not knowne how to have compoſed an office, for the daily ſervice of the Temple, without danger of asking things needleſſe, vaine, or impious, ſuch as were the prayers in the Roman Cloſets, that he was a good man that would not owne them,

Et nihil arcano qui roget ore Deos.

——— Pulchra Laverna
Da mihi fallere, da juſtum, ſanctumq; videri
Noctem peccatis & fraudibus objice nubem.

But when the Holy Ghoſt came downe in a full breath, and a mighty wind, he filled the breaſts and tongues of men, and furniſhed the firſt Chriſtians not onely with abilities enough to frame excellent devotions for their preſent offices, but alſo to become precedents for *Liturgy* to all ages of the Church, the firſt being imitated by the ſecond, and the ſecond by the third, till the Church being ſetled in peace, and the records tranſmitted with greater care, and preſerved with leſſe hazard, the Church choſe ſuch Formes whoſe Copies we retaine at this day.

§. 39. Now ſince it was certaine that all ages of the Church would looke upon the firſt Fathers in Chriſt, and Founders of Churches as precedents, and Tutours, and Guides, in all the parts of their Religion, and that *prayer* with its ſeverall parts, and inſtances, is a great portion

of

of the Religion (the Sacraments themſelves being inſtruments of grace, and effectuall in *genere orationis*) it is very reaſonable to think that the Apoſtolicall men, had not onely the *firſt fruits*, but the *elder Brothers ſhare*, a double portion of the Spirit, becauſe they were not onely to ſerve their owne needs, to which a ſingle and an ordinary portion would have been then (as now) abundantly ſufficient, but alſo to ſerve the neceſſity of the ſucceſſion, and to inſtruct the Church for ever after.

§. 40. But then, that this aſſiſtance was an ability to pray *ex tempore*, I find it no where affirmed by ſufficient authentick Teſtimony, and if they could have done it, it is very likely they would have been wary, and reſtrained in the publike uſe of it. I doubt not but there might then be ſome ſudden neceſſities of the Church, for which the Church being in her infancy had not as yet provided any *publike formes*, concerning which caſes, I may ſay as *Quintilian* of an Oratour in the great and ſudden needs of the Common-wealth, *Quarum ſi qua non dico cuicunque innocentium civium, ſed amicorum ac propinquorum alicui evenerit, ſtabitne mutus, & ſalutarem parentibus vocem, ſtatim, ſi non ſuccurratur, perituris, moras & receſſum & ſilentium quaret, dum illa verba fabricentur, & memoriæ inſidant, & vox ac latus præparetur?* I doe not thinke that they were *oratores imparati ad caſus*, but that an ability of praying on a ſudden was indulged to them by a ſpecall aide of the Spirit to conteſt againſt ſudden dangers, and the violence of new accidents, to which alſo poſſibly a new inſpiration, was but for a very little while neceſſary, even till they underſtood the myſteries of Chriſtianity, and the revelations of the Spirit, by proportion and analogy to which they were ſufficiently inſtructed

De extemporali dicendi facultate

ſtructed to make their ſudden prayers when ſudden occaſions did require.

§. 41. This I ſpeak by way of conceſſion and probability. For no man can prove thus much as I am willing (relying upon the reaſonableneſſe of the Conjecture) to ſuppoſe; but that praying with the Spirit in this place, is praying without ſtudy, art, or deliberation, is not ſo much as intimated.

§. 42. For, 1. It is here implyed that they did prepare ſome of thoſe devotions to which they were helped by the Spirit, ὅταν συνέρχεσθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, *when you come together each of you (peradventure) hath a Pſalme.* ἔχει not ποιεῖ, not every one *makes*, but when you meet, *every one hath, viz.* [already] which ſuppoſes they had it prepared againſt the meeting. For the Spirit could help as well at home in their meditation, as in the publike upon a ſudden: and though it is certaine, the Holy Spirit loves to bleſſe the publike meetings, the communion of Saints, with ſpeciall benedictions; yet I ſuppoſe my Adverſaries are not willing to acknowledge, any thing that ſhould doe much reputation to the Church, and the publike authoriz'd conventions; at leaſt, not to confine the Spirit to ſuch holy and bleſſed meetings. They will (I ſuppoſe) rather grant the words doe probably intimate they came prepared with a Hymne, and therefore there is nothing in the nature of the thing, but that ſo alſo might their other formes of Prayer; the aſſiſtance of the Spirit (which is the thing in Queſtion) hinders not, but that they alſo might have made them by premeditation.

§. 43. 2. In this place, praying with the Spirit, ſignifies, no other extraordinary aſſiſtance, but that the Spirit help'd them to ſpeake their prayer, in an unknowne Tongue,

ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμα προσεύχεται, *If I pray in a tongue, my ſpirit prayeth, but my underſtanding is without fruit*, what then? *I will pray with the ſpirit, and I will pray with the underſtanding alſo.* Plainly here, praying in the Spirit, which is oppoſed to praying in underſtanding, is praying in an unknown tongue; where by the way obſerve, that praying with the Spirit, even in ſenſe of Scripture, is not alwaies moſt to edification of the people. Not alwaies with underſtanding. And when theſe two are ſeparated, Saint *Paul* preferres five words with underſtanding, before ten thouſand in the ſpirit. For this praying with the Spirit was indeed then a gift extraordinary and miraculous, like as prophecying with the Spirit and expired with it. But while it did laſt it was the loweſt of gifts, *inter dona linguarum*, it was but a gift of the tongue, and not to the benefit of the Church directly or immediately.

This alſo obſerve in paſſing by. If Saint *Paul* did ſo undervalue the praying with the Spirit, that he preferred edifying the Church a thouſand degrees beyond it; I ſuppoſe he would have been of the ſame mind, if the Queſtion had between praying with the Spirit, and obeying our Superiours, as he was when it was between praying with the Spirit and edification of the Church, becauſe (if I be not miſtaken) it is matter of great concernment towards the edification of the Church, to obey our Superiours, not to innovate in publike formes of worſhip, eſpecially with the ſcandall and offence of very wiſe and learned men, and to the diſgrace of the dead Martyrs, who ſealed our *Liturgy* with their bloud. §. 44.

But to returne. In this place, praying with the Spirit, beſide the aſſiſtance given by the Holy Ghoſt to ſpeake in a ſtrange tongue, is no more then, [*my ſpirit praying*,] §. 45.

that is, it implies my co-operation with the assistance of the Spirit of God, insomuch that the whole action may truly be denominated mine, and is called *(of the Spirit)* onely by reason of that collaterall assistance. For so Saint *Paul* joynes them as termes identicall, and expressive one of anothers meaning, as you may please to read, *ver.* 14, & 15. 1 *Cor.* 14. *I will pray with the Spirit,* and *my Spirit truly prayeth.* It is the act of our inner man, praying holy and spirituall prayers. But then indeed at that time there was something extraordinary adjoyned, for it was in an unknown Tongue, the practise of which Saint *Paul* there dislikes. This also will be to none of their purposes. For whether it were *ex tempore,* or by premeditation is not here expressed; or if it had, yet that assistance extraordinary in prayer, if there was any beside the *gift of Tongues,* (which is not here, or any where else expressed) is no more transmitted to us, then the speaking tongues in the Spirit, or prophecying *ex tempore* and by the Spirit.

§. 46. But I would adde also one experiment which S. *Paul* also there adds by way of instance. If praying with the spirit in this place be praying *ex tempore,* then so is *singing* too. For they are expressed in the same *place* in the same *manner,* to the same *end,* and I know no reason why there should be differing senses put upon them to serve purposes. And now let us have some Church Musique too, though the Organs be pull'd down, and let any the best Psalmist of them all, compose a Hymn in Metricall form (as *Antipater Sidonius* in *Quintilian,* & *Licinius Archias* in *Cicero* could doe in their Verses) and sing it to a new tune with perfect and true musick, and all this *ex tempore.* For all this the Holy Ghost can doe if he pleases; But if it be said that the Corinthian Christians, composed

compoſed their Songs and Hymnes according to art and rules of Muſick, by ſtudy and induſtry, and that to this they were aſſiſted by the Spirit; and that this together with the devotion of their ſpirit, was ſinging with the Spirit, then ſay I, ſo compoſing ſet formes of Liturgy by skill, and prudence, and humane induſtry, may be as much praying with the Spirit, as the other is ſinging with the Spirit. Plainly enough. In all the ſenſes of praying with the Spirit, and in all it's acceptations in Scripture, to pray or ſing with the ſpirit, neither of them of neceſſity implies *ex tempore.*

The ſumme or *Collecta* of the premiſes is this. Praying with the ſpirit, is either, (1) when the Spirit ſtirres up our deſires to pray, *per motionem actualis auxilii*: or (2) when the ſpirit teaches us what, or how to pray, telling us the matter, and manner of our prayers. (3) Or laſtly, dictating the very words of our prayers. There is no other way in the world to pray with the Spirit, or in the Holy Ghoſt, that is pertinent to this Queſtion. And of this laſt manner the Scriptnre determines nothing, nor ſpeaks any thing expreſly of it, and yet ſuppoſe it had, we are certain the Holy Ghoſt hath ſupplied us, with all theſe, and yet in ſet formes of Prayer beſt of all, I mean, there where a difference can be; For (1) as for the deſires, and actuall motions or incitements to pray, they are indifferent to one or the other, to ſet formes, or to *ex tempore.* §. 47.

2. But as to the matter or manner of prayer, it is clearly contained in the expreſſes, and ſet formes of Scriptures, and there it is ſupplied to us by the Spirit, for he is the great Dictatour of it. §. 48.

3. Now then for the very words. No man can aſſure me that the words of his *ex tempore* prayer are the words of the holy Spirit: it is not reaſon nor modeſty to expect §. 49.

pect ſuch immediate aſſiſtances to ſo little purpoſe, he having ſupplied us with abilities more then enough to expreſſe our deſires *aliundè*, otherwiſe then by immediate dictate; But if we will take *David's* Pſalter, or the other Hymnes of holy Scripture, or any of the Prayers which are reſperſed over the Bible, we are ſure enough that they are the words of Gods ſpirit, mediately or immediately, by way of infuſion or extaſie, by viſion, or at leaſt by ordinary aſſiſtance. And now then, what greater confidence can any man have for the excellency of his prayers, and the probability of their being accepted, then when he prayes his Pſalter, or the Lords Prayer, or any other office which he finds conſigned in Scripture? When Gods ſpirit ſtirres us up to an actuall devotion, and then we uſe the matter he hath deſcribed and taught, and the very words which Chriſt & Chriſts ſpirit, and the Apoſtles, and other perſons, full of the Holy Ghoſt did uſe; If in the world there be any praying with the Spirit (I meane, in vocall prayer) this is it.

§. 50. And thus I have examined the intire and full ſcope of this Firſt Queſtion, and rifled their Objection, which was the onely colour to hide the appearance of its naturall deformity at the firſt ſight. The reſult is this, *Scribendum ergo quoties licebit; Si id non dabitur cogitandum: ab utroque excluſi, debent tamen adniti, ut neque deprehenſus orator, neque deſtitutus eſſe videatur.* "In making "our Orations and publike advocations, we muſt write "what we meane to ſpeake, as often as we can; when we "cannot, yet we muſt deliberate, and ſtudy; and when "the ſuddenneſſe of the accident prevents both theſe, "we muſt uſe all the powers of art and care that we "have a preſent mind, and call in all our firſt proviſi-

Quintil. l. 10. c. 7.

"ons,

"ons, that we be not deſtitute of matter and words apt "for the imployment. This was *Quintilian's* rule for the matter of prudence, and in ſecular occaſions; but when the inſtance is in Religion, and eſpecially in our prayers, it will concern us nearer, to be curious and deliberate what we ſpeak in the audience of the eternal God, when our lives and our ſoules, and the honour of God, and the reputation of Religion are concern'd, and whatſoever is greateſt in it ſelf, or deareſt to us.

THe ſecond Queſtion hath in it ſomething more of difficulty; for the Men that owne it will give leave that *ſet formes* may be uſed, ſo you give leave to them to make them; but if authority ſhall interpoſe and preſcribe a Liturgy, every word ſhal breed a quarrell, and if the matter be innocent, yet the very injunction is tyranny, a reſtraining of the gifts of the Holy Ghoſt, it leaves the ſpirit of a Man ſterile and unprofitable, it is not for edification of the Church, and is as deſtitute of comfort, as it is of profit. For God hath not reſtrain'd his Spirit to thoſe few that rule the Church in prelation above others, but if he hath given to them the ſpirit of government, he hath given to others the ſpirit of prayer, and the ſpirit of Propheſie. *Now the manifeſtation of the Spirit is given to every man to profit withall, for to one is given by the Spirit the word of wiſdome, to another the word of knowledge, by the ſame Spirit.* And theſe and many other gifts are given to ſeverall members that they may ſupply one another, and all joyne to the edification of the body. And therefore that muſt needs be an imprudent ſanction that ſo determines the offices of the Church, that ſhe cannot be edified by that variety of gifts which the holy Spirit hath given to ſeve-

Queſt. 2. §. 51.

1 Cor. 12. 7.

rall men to that purpoſe, juſt as if there ſhould be a Canon, that but one Sermon ſhould be preached in all Churches forever. Beſides, it muſt needs be, that the devotion of the ſuppliants muſt be much retarded by the perpetuity, and unalterable reiteration of the ſame forme; For ſince our affections will certainly vary and ſuffer great alteration of degrees, and inclinations, it is eaſier to frame words apt to comply with our affections then to conforme our affections in all varieties to the ſame words: When the formes are dayly changed, it is more probable that every Man ſhall find ſomething proportionable to his fancy, which is the great inſtrument of Devotion, then to ſuppoſe that any one forme, ſhould be like Manna fitted to every taſt; and therefore in prayers, as the affections muſt be naturall, ſweet, and proper, ſo alſo ſhould the words expreſſing the affections, iſſue forth by way of naturall emanation. *Sed extemporalis audaciæ atque ipſius temeritatis vel præcipua jucunditas eſt. Nam in ingenio ſicut in agro quanquam alia diu ſerantur, atque elaborentur, gratiora tamen quæ ſuâ ſponte naſcuntur.* And a garment may as well be made to fit the moone, as that one forme of Prayer ſhould be made apt and proportionable to all men, or to any man at all times.

Quintil. dial. de Oratorib.

§. 52. This Diſcourſe relies wholly upon theſe two grounds; A liberty to uſe variety of formes for prayer, is more for the edification of the Church. Secondly, it is part of that liberty which the Church hath, and part of the duty of the Church to preſerve the liberty of the ſpirit in various formes.

§. 53. Before I deſcend to conſideration of the particulars, I muſt premiſe this, that the gift or ability of prayer given to the Church is uſed either in publike or in private, and that which is fit enough for one, is inconvenient in the other,

other, and although a liberty in private may be for edification of good people, when it is piously and discreetly used, yet in the publike, if it were indifferently permitted, it would bring infinite inconven ence, and become intolerable, as a sad experience doth too much verifie.

But now then, this distinction, evacuates all the former discourse, and since it is permitted that every man in private use what formes he please, the Spirit hath all that liberty that is necessary, and so much as can be convenient; the Church may be edified by every mans gift, the affections of all men may be compl ed w thall, words may be fitted to their fancies, their devotions quickned, their wearinesse helped and supported, and whatsoever benefit can be fancied by variety & liberty, all that, may be enjoyed, and every reasonable desire, or weaker fansie be fully satisfied. §. 54.

But since these advantages to devotion are accidentall, and doe consult with weaknesse and infirmity, and depend upon irregular variety for which no antecedent rule can make particular provision; it is not to be expected, the publike constitution, and prescribed formes, which are regular, orderly, and determin'd, can make provision for particulars, for chances, and for infinite varieties. And if this were any objection against publike formes, it would also conclude against all humane Lawes that they did not make provision for all particular accidents, and circumstances that might possibly occurre. All publike sanctions must be of a publike spirit and designe, and secure all those excellent things which have influence upon societies, communities of men, and publique obligations. §. 55.

Thus, if publike formes of Prayer be describ'd whose matter is pious and holy, whose designe is of universall §. 56.

extent, and proviſionary for all publike, probable, fear'd, or foreſeen events, whoſe frame and compoſure is prudent, and by authority competent and high, and whoſe uſe and exerciſe is inſtrumentall to peace and publike charity, and all theſe hallowed by intention, and care of doing glory to God, and advantages to Religion, expreſs'd in obſervation of all ſuch rules, and precedents as are moſt likely to teach us beſt, and guide us ſureſt, ſuch as are Scriptures, Apoſtolicall Tradition, Primitive practiſe, and precedents of Saints, and holy Perſons, the publike can doe no more, all the duty is performed, and all the care is taken.

§. 57. Now after all this there are perſonall neceſſities and private conveniences or inconveniences, which, if men are not ſo wiſe as themſelves to provide for, by caſting off all prejudice and endeavouring to grow ſtrong in Chriſtianity, men in Chriſt, and not for ever to be Babes in Religion, but frame themſelves to a capacity of receiving the benefit of the publike, without needing other proviſions, then what wil fit the Church in her publick capacity; the Spirit of God and the Church taught by him, hath permitted us to comply with our owne infirmities, while they are innocent, and to pray in private in any forme of words, which ſhall be moſt inſtrumentall to our devotion in the preſent capacity. *Neque hoc ego ago ut extempore dicere malit, ſed ut poſſit.* *Quinti:*

§. 58. And indeed ſometimes an exuberant, and an active affection, and overflowing of Devotion may deſcend like anointing from above, and our cup run over, and is not to be contained within the margent of preſcribed forms; And though this be not of ſo great conſideration as if it ſhould happen to a man in publike, that it is then fit for him, or to be permitted to expreſſe it in formes unlimi-

ted

ted and undermin'd. (For there was a caſe in the daies of the inundation of the Spirit, when a man full of the Spirit was commanded *to keep ſilence in the Church*; *and to ſpeake to himſelfe and to God*) yet when this grace is given him in private, he may compoſe his owne Liturgy, *pectus enim eſt quod diſertos facit, & vis mentis. Ideoque imperitis quoque, ſi modo ſint aliquo affectu concitati, verba non deſunt.* Onely when in private devotion we uſe forms of our own making or chuſing, we are concern'd to ſee, that the matter be pious, apt for edification and the preſent neceſſity, and without contempt of publike preſcriptions, or irreverence to God, and in all the reſt we are at liberty; * *onely in the Lord*, that is, according to the rule of faith, and the analogy of Chriſtian religion. For ſuppoſing that our devotion be fervent, our intention pious, and the petition καθ' ὸ θεῖ, *according to the will of God*, Whatſoever our expreſſions are, God reads the petition in the Character of the Spirit, though the words be *brevia conciſa, & ſingultantium modo ejecta.* But then theſe accidentall advantages, and circumſtances of profit, which may be provided for in private; as they cannot be taken care of in publike, ſo neither is it neceſſary they ſhould: for thoſe pleaſures of ſenſible devotion are ſo farre from being neceſſary to the acceptation of prayer, that they are but compliances with our infirmities, and ſuppoſe a great weakneſſe in him that needs them (ſay the Maſters of ſpirituall life) and in the ſtrongeſt prayers, and moſt effectuall devotions, are ſeldomeſt found; ſuch as was *Moſes* prayer when he ſpake nothing, and *Hannah's* and

1 Cor. 14 28.

Quintilian.

* *Quale eſt illud apud Tertull: de privatis Chriſtianorum precibus, non quidem ab alio dictatis, ſed à Scripturarum fontibus, derivatis. Illuc ſuſpicientes Chriſtiani manibus expanſis, quia innocui; capite nudo, quia non erubeſcimus; denique ſine monitore quia de pectore: oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum, & quæcunque hominis & Cæſaris vota ſunt.*

our blessed Saviour's when he called upon his Father, κραυγαῖς ἰσχυραῖς, with strong cries, in that great desertion of Spirit, when he prayed in the Garden; In these praiers the Spirit was bound up with the strictnesse and violence of intention, but could not ease it self with a flood of language, and various expression. A great devotion is like a great grief, not so expressive as a moderate passion, teares spend the grief, and variety of language breathes out the devotion; and therefore Christ went thrice, and said the same words; he could just speak his sense in a plaine expression, but the greatnesse of his agonie was too big for the pleasure of a sweet and sensible expression of devotion.

§. 59. So that let the devotion be never so great, set formes of prayer will be expressive *enough* of any desire, though importunate as extremity it self; but when the Spirit is weak, and the devotion imperfect, and the affections dry, though in respect of the precise duty on our part, and the acceptation on Gods part, no advantage is got by a liberty of an indifferent, unlimited, and chosen form; and therefore in all cases, the whole *duty of prayer* is secured by publike formes; yet other circumstantiall and accidentall advantages, may be obtained by it, and therefore let such persons feast themselves in private with sweet-meats, and lesse nourishing delicacies, weak stomackes must be cared for, yet *they* must be confessed to have stronger stomackes, and better health, that can feed upon the wholesome food prepared in the common refectories.

§. 60. So that publique formes (it is true) cannot be fitted to every mans fancie, and affections, especially in an Age wherein all publike constitutions are protested against; but yet they may be fitted to all necessities, and to every

mans

mans duty, and for the pleasing the affections and fancies of men, that may be sometimes convenient, but it is never necessary; and God that suffers dryness of affections many times in his dearest servants, and in their greatest troubles, and most excellent Devotions, hath by that sufferance of his, given demonstration that it is not necessary such affections should be complyed withall, for then he would never suffer those sterilities, but himselfe by a cup of sensible Devotion would water and refresh those drinesses; and if God himselfe does not, it is not to be expected the Church should.

§. 61. And this also is the case of Scripture, for the many discourses of excellent Orators and Preachers have all those advantages of meeting with the various affections and dispositions of the hearers, and may cause a teare, when all S. *Pauls* Epistles would not; and yet certainly there is no comparison between them, but one Chapter of S. *Paul* is more excellent and of better use to the substantiall part of Religion, then all the Sermons of Saint *Chrysostome:* and yet there are some circumstances of advantage which humane eloquence may have, which are not observed to be in those other more excellent emanations of the holy Spirit. And therefore if the Objection should be true, and that conceived formes of Prayer in their great variety might doe some accidentall advantages to weaker persons, and stronger fancies, and more imperfect judgements, yet this instance of Scripture is a demonstration that set and compoted devotions may be better, and this reason does not prove the contrary, because the Sermons in Scripture are infinitely to be preferred before those discourses and orations, which doe more comply with the fancies of the people. Nay, we see by experience, that the change of our prayers, or our bookes,

bookes, or our company, is ſo delightfull to moſt perſons, that though the change be for the worſe, it more complies with their affections then the peremptory and unaltered retaining of the better; but yet this is no good argument to prove that change to be for the better.

§. 62. But yet if ſuch compliance with fancies and affections were neceſſary, what are we the neerer if every Miniſter were permitted to pray his own formes? How can his forme comply with the great varity of affections which are amongſt his auditors, any more then the publick forms deſcribed by authority? It may hit caſually, and by accident be commenſurate to the preſent fancy of ſome of his Congregation, with which at that time poſſibly the publick forme would not: This may be thus, and it may be otherwiſe, and at the ſame time, in which ſome feele a guſt and reliſh in his prayer, others might feele a greater ſweetneſſe in recitation of the publike formes. This thing is ſo by chance, ſo irregular and uncertaine, that no wiſe man, nor no Providence leſſe then Divine can make any proviſions for it.

§. 63. And after all, it is nothing but the fantaſtique and imaginative part that is pleaſed, which for ought appears, may be diſturbed with curioſity, peeviſhneſſe, pride, ſpirit of novelty, lightneſſe, and impertinencie: and that to ſatisfie ſuch ſpirits, and fantaſtique perſons, may be as dangerous and uſeleſſe to them, as it is troubleſome in it ſelfe. But then for the matter of edification, that is conſiderable upon another ſtock: for now adaies men are never edified, unleſſe they be pleaſed, and if they miſlike the Perſon, or have taken up a quarrell againſt any forme, or inſtitution; preſently they cry out, They are not edified, that is, they are diſpleaſed: and the ground

ground of their diſpleaſure is nothing from the thing it ſelfe, but from themſelves onely: they are wanton with their meat, and long for variety, and then they cry out that *Manna* will not nouriſh them, but prefer the *onions of Egypt* before *the food of Angels*; the way to cure this inconvenience is to alter the men, not to change the inſtitution; for it is very certain that wholeſome meat, is of it ſelf nutritive, if the body be diſpoſed to its reception, and entertainment. But it is not certain that what a ſick man fancies out of the weakneſſe of his ſpirit, the diſtemper of his appetite, & wildneſſe of his fancy, that it will become to him either good, or good phyſick. Now in the entertainments of Religion and Spirituall repaſts, that is wholeſome, nutritive, and apt to edifie, which is pious in it ſelfe, of advantage to the honour of God, whatſoever is good Doctrine, or good Prayers, eſpecially when it is prepared by a publick hand, and deſigned for publick uſe, by all the wiſdome of thoſe men who in all reaſon are to be ſuppoſed to have received from God all thoſe aſſiſtances which are effects of the ſpirit of Government; and therefore it is but weakneſſe of ſpirit, or ſtrength of paſſion, impotency in ſome ſenſe or other, certainly, that firſt diſlikes the publique proviſions, and then, ſay, they are not wholſome.

§. 64. For I demand concerning the publike Lyturgies of a Church, whoſe conſtitution is principally of the parts, and choiſeſt extracts of Scripture, Leſſons and Pſalmes, and ſome few Hymnes and Symbols, made by the moſt excellent perſons in the Primitive Church, and all this, in nothing diſagreeing from the rules of Lyturgie given in Scripture, but that the ſame things are deſired, and the ſame perſons prayed for, and to the ſame end, and by the ſame great inſtrument of addreſſe & acceptation,

[*by Jesus Christ*] and which gives all the glory that is due to God, and gives nothing of this to a Creature, and hath in it many admirable documents; whether there be any thing wanting in such a Lyturgie towards edification? What is there in prayers that can edifie, that is not in such in a Lyturgie so constituted? Or what can there be more in the private formes of any Minister, then is in such a publick composition?

§. 65. By this time, I suppose, the Objection with all its parts is disbanded so farre as it relates to edification, profit, and compliance with the auditors: As for the matter of liberty, and restraint of the Spirit; I shall consider that apart. In the mean time I shall set down those grounds of Religion and Reason, upon which publick Lyturgie relies, and by the strength of which it is to be justified, against all opposition and pretences.

§. 66. 1. The Church hath a power given to her by the Spirit of God, & a command to describe publick forms of Lyturgie. For I consider that the Church is a Family, Jesus Christ is the Master of the Family, the holy Spirit is the great Dispensatour of all such graces the Family needs, and are, in order to the performance of their Duty; the Apostles, and their Successors, the Rulers of the Church are *Stewards of the manifold Graces of God*, whose office is to provide every mans portion, and to dispence the graces and issues Evangelicall by way of Ministery. *Who is that faithfull and wise Steward, whom his Lord shall make ruler of his Houshold?* It was our blessed Saviours Question, and Saint *Paul* answered it: *Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God.* Now the greatest Ministery of the Gospell is by way of prayer, (most of the graces of the Spirit being obtained by prayer, and such

1 Cor. 4. 1.

offices

offices which operate by way of impetration, and benediction, and conſecration, which are but the ſeverall inſtances of prayer) Prayer, certainly, is the moſt effectuall and myſterious miniſtery: and therefore ſince the Holy Ghoſt hath made the Rulers of the Church, Stewards of the myſteries, they are by virtue of their Stewardſhip Preſidents of Prayer and publike Offices.

§. 67. 2. Which alſo is certaine, becauſe the Prieſt is to ſtand between God and the People, and to repreſent all their needs to the throne of grace; *He is a Prophet and ſhall pray for thee*, ſaid God, concerning *Abraham* to *Abimelech*. And therefore the Apoſtles appointed inferiour Officers in the Church that they might not be hindred in their great worke, *but we will give our ſelves to the word of God and to prayer*; And therefore in our greateſt need, in our ſickneſſe, and laſt ſcene of our lives, we are directed to *ſend for the Elders of the Church, that they may pray over us*; and God hath promiſed to heare them: and if prayer be of any concernment towards the finall condition of our ſouls, certainly it is to be ordered, guided, and diſpoſed by them who *watch for our ſoules*, ὡς λόγον ἀποδώσοντες, *as they that muſt give account to God for them*.

Gen. 20. 7.

Acts 6. 4.

§. 68. 3. Now if the Rulers of the Church are Preſidents of the rites of Religion, and by conſequence of Prayer, either they are to order publike prayers, or private. For private, I ſuppoſe, moſt men will be ſo deſirous of their liberty as to preſerve that in private, where they have no concernments but their owne, for matter of order or ſcandall: But for publike, if there be any ſuch thing as Government, and that prayers may be ſpoiled by diſorder, or made ineffectuall by confuſion, or by any accident may become occaſion of a ſcandall, it is certaine that they muſt be ordered as all other things are in which

the publike is certainly concerned, that is, by the Rulers of the Church, who are anſwerable if there be any miſcarriage in the publike. Thus farre I ſuppoſe there will not be much Queſtion with thoſe who allow *ſet formes*, but would have themſelves, be the Compoſers; They would have the Miniſters pray for the people, but the Miniſters ſhall not be preſcribed to; *the Rulers* of the Church ſhal be the Preſidents of religious rites, but then they will be *the Rulers*, therefore we muſt proceed farther; and becauſe I will not now enter into the Queſtion who are left by Chriſt to govern his Church, I will proceed upon ſuch grounds which I hope may be ſufficient to determine this Queſtion, and yet decline the other. Therefore

§. 69. 4. Since the Spirit of God is the ſpirit of ſupplication, they to whom the greateſt portion of the Spirit is promiſed are moſt competent perſons, to pray for the people, and to preſcribe formes of prayer. But the promiſe of the Spirit is made to the Church in generall, to her in her united capacity, to the whole Church firſt, then to particular Churches, then in the loweſt ſeat of the Category to ſingle perſons; And we have title to the promiſes by being members of the Church, and in the Communion of Saints; which beſide the *ſtylus curiæ*, the form of all the great promiſes, being in generall and comprehenſive termes, appears in this, that when any ſingle perſon is out of this Communion, he hath alſo no title to the promiſes; which yet he might, if he had any upon his own ſtock, not derivative from the Church. Now then I infer; if any ſingle perſons will have us to believe without poſſibility of proof (for ſo it muſt be) that they pray with the Spirit, (for how ſhall they be able to prove the ſpirit actually to abide in thoſe ſingle perſons?) then much rather

rather muſt we believe it of the Church, which by how much the more generall it is, ſo much the more of the Spirit ſhe is likely to have: and then if there be no errors in the matter, the Church hath the advantage and probability on her ſide; and if there be an errour in matter in either of them, neither of them have the Spirit, or they make not the true uſe of it. But the publike Spirit in all reaſon is to be truſted before the private when there is a conteſtation, the Church being *prior & potior in promiſſis*, ſhe hath a greater and priour title to the Spirit. And why the Church hath not the *ſpirit of prayer* in her compoſitions as well as any of her Children, I deſire once for all to be ſatisfied upon true grounds either of reaſon or revelation. And if ſhe have, whether ſhe have not as *much* as any ſingle perſon: If ſhe have *but as much*, then there is *as much* reaſon *in reſpect of the divine aſſiſtance*, that the Church ſhould make the *forms*, as that any ſingle Miniſter ſhould, and *more reaſon in reſpect of order* and publike influence, and care, and charge of ſoules: but if ſhe have *a greater portion* of the Spirit than a ſingle perſon, that is, if the whole be greater then the part, or the publike better than the private, then it is evident, that the ſpirit of the Church *in reſpect of the divine aſſiſtance, is chiefly*, and *in reſpect of order, is onely* to be relied upon for publike proviſions and formes of prayer.

§. 70. But now if the Church in her united capacity makes *prayers for the people*, they cannot be ſuppoſed to be other than *limited* and *determined formes*; for it is not practicable, or indeed, imaginable, that a Synod of Church Governours (be they who they will, ſo they be of Chriſts appointment) ſhould meet in every Church, and pray as every man liſt; their Counſels are united,

and their reſults are Concluſions, and finall determinations, which like generall propoſitions are applicable to particular inſtances; ſo that (1) ſince the Spirit being the great Dictatour of *holy prayers*, and (2) the Spirit is promiſed to the Church in her united capacity, and (3) in proportion to the Aſſembly *ceteris paribus*, ſo are meaſures of the Spirit powred out, and (4) when the Church is aſſembled, the Prayers which they teach the People are *limited* and *preſcribed formes*; it followes that *limited* and *preſcribed formes*, are in all reaſon, emanations from the greateſt portion of the Spirit, warranted by ſpeciall promiſes, which are made to every man there preſent that does his duty, as a private member of the Chriſtian Church, and are due to him as a Ruler of the Church, and yet more eſpecially, and in a further degree to all them met together; where (if ever) the holy Spirit gives ſuch helps and graces which relate to the publike government, and have influence upon the communities of Chriſtians, that is, will bleſſe their meeting, and give them ſuch aſſiſtances as will enable them to do the work for which they convene.

§. 71. But yet if any man ſhall ſay, What need the Church meet in publike Synods to make formes of Prayer, when private Miniſters are able to doe it in their ſeverall Pariſhes? I anſwer, it is true, many can, but they cannot doe it better then a Councell; and I think no man is ſo impudent, as to ſay, he can doe it ſo well; however, *quod ſpectat ad omnes ab omnibus tractari debet*, the matter is of publike concernment, and therefore ſhould be of publike conſultation, & the advantages of publikely deſcrib'd formes I ſhall afterwards ſpecifie. In the mean time,

§. 72. 5. As the Church, I mean the Rulers of the Church, are appointed Preſidents of religious rites, and as the

Rulers

Rulers in conjunction are enabled to doe it beſt by the advantages of ſpeciall promiſes, and double portions of the Spirit; ſo ſhe alwayes did practiſe this, either in conjunction, or by ſingle dictate, by publick perſons, or united authority; but in all times, as neceſſity required, they preſcribed ſet Formes of Prayer.

If I ſhould deſcend to minutes, and particulars, I could inſtance in the behalf of ſet Formes, that. * 1. God preſcribed to *Moſes* a ſet Forme of Prayer, and benediction to be uſed when he did bleſſe the people. * 2. That *Moſes* compoſed a Song, or Hymne for the children of *Iſrael*, to uſe, to all their generations * 3. That *David* compoſed many for the ſervice of the Tabernacle, and every company of ſingers was tyed to certain Pſalmes, as the very titles intimate; and the Pſalmes were ſuch limited and determinate preſcriptions, that in ſome, Gods Spirit did bind them to the very number of the Letters, and order of the Alphabet. * 4. That *Solomon*, and the holy Kings of *Judah* brought them in, and continued them in the miniſtration of the Temple. * 5. That in the reformation by *Hezekiah*, the Prieſts and Levites were commanded to praiſe the Lord in the words of *David* & *Aſaph*. * 6. That *all Scripture is written for our learning*; and ſince all theſe, and many more ſet Formes of Prayer are left there upon record, it is more then probable, that they were left there for our uſe, and devotion; and certainly, it is as lawfull, and as prudent to *pray* Scriptures, *as to read* Scriptures; and it were well, if we would uſe our ſelves to the expreſſion of Scripture, and that the language of God were familiar to us, that we ſpake the words of *Canaan*, not the ſpeech of *Aſhdod*; and time was, when it was thought the greateſt Ornament of a ſpirituall Perſon, and inſtrument §. 37. 2 Chron. 29. 30

ment of a religious Converſation; but then the conſequents would be, that theſe Prayers were the beſt Formes which were in the words of Scripture, and thoſe Pſalmes and Prayers there recorded, were the beſt devotions, but theſe are ſet Formes. * 7. To this purpoſe I could inſtance in the example of Saint *John Baptiſt*, who taught his Diſciples a Forme of Prayer. And that Chriſts Diſciples begged the ſame favour, and it was granted as they deſired it.

§. 74. And here I mean to fix a little, for this ground cannot fail us. I ſay Chriſt preſcribed a ſet Form of Prayer to be uſed by all his Diſciples, as a Breviary of Prayer, as a rule of their devotions, as a repoſitory of their needes, and as a direct addreſſe to God. For in this Prayer God did not onely command us to make our Prayers, as *Moſes* was bid to make the Tabernacle, after the patterne which God ſhewed him in the Mount, and * Chriſt ſhewed his Apoſtles; but he hath given us the very tables written with his own hand, that we ſhould uſe them as they are ſo delivered; this Prayer was not onely a precedent and pattern, but an inſtance of addreſſe, a perfect forme for our practice, as well as imitation. For

* Mat. 5. 1. Mat. 6. 9.

§. 75. 1. When Chriſt was upon the Mount, he gave it for a patterne ὕτως οὖν προσεύχεσθε ὑμεῖς. So pray ye, or after this manner; which if we expound onely to the ſenſe of becomming a pattern, or a Directory, it is obſervable, that it is not onely Directory for the matter, but for the manner too; and if we muſt pray with that matter, and in that manner, what does that differ from praying with that forme? however it is well enough, that it becomes a precedent to us, in any ſenſe, and the Church may vary her formes according as ſhe judges beſt for edification.

2. When

2. When the Apoſtles upon occaſion of the Forme which the Baptiſt taught his Diſciples, begg'd of their Maſter to teach them one, he againe taught them this, and added a precept to uſe theſe very words, ὅταν προσεύχεσθε λέγετε, *when ye pray, ſay, our Father*, ἔδει γὰρ μηδὲν ἄλλον ἀυτὸς λέγειν, when they ſpeak to God, it was fit they ſhould ſpeake in his words, in whoſe name alſo their prayers onely could be acceptable. §. 76. Luke 11. 2. Proæres. ap. Eunapium.

3. For if we muſt ſpeak this ſenſe, why alſo are not the very words to be retained? Is there any errour or imperfection in the words? was not Chriſt Maſter of his language? and were not his words ſufficiently expreſſive of his ſenſe? will not the Prayer do well alſo in our tongues which as a duty we are oblig'd to depoſite in our hearts, and preſerve in our memories, without which it is in all ſenſes uſeleſſe, whether it be onely a pattern, or a repoſitory of matter? §. 77.

4. And it is obſerveable that our bleſſed Saviour doth not ſay, Pray that the name of your heavenly Father may be ſanctified, or that your ſinnes may be forgiven, but ſay, *Hallowed be thy name, &c.* ſo that he preſcribes this Prayer, not in *maſſa materiæ*, but in *formâ verborum*, not in a confuſed heap of matter, but in an exact compoſure of words, it makes it evident he intended it not onely *pro regula petendorum*, for a direction of what things we are to aske, but alſo *pro forma orationis*, for a ſet form of Prayer. Now it is conſiderable that no man ever had the fulneſſe of the Spirit, but onely the holy Jeſus, and therefore it is alſo certain, that no man had the Spirit of prayer like to him, and then, if we pray this prayer devoutly, and with pious and actuall intention, doe we not pray in the Spirit of Chriſt, as much as if we prayed any other forme of words pretended to be taught §. 78.

us by the Spirit? We are ſure that Chriſt and Chriſts ſpirit taught us this Prayer, they onely gather by conjectures and opinions, that in their *ex tempore* or conceived formes the Spirit of Chriſt teacheth them. So much then as Certainties are better then Uncertainties, and Gods words better than Mans, ſo much is this Set forme, beſides the infinite advantages in the matter, better then their *ex tempore* and conceived Formes, in the forme it ſelfe. And if ever any prayer was, or
Gal. 3. 2. could be, a part of that *doctrine of faith* by which *wee received the Spirit*, it muſt needs be this prayer which was the onely forme our bleſſed Maſter taught the Chriſtian Church immediately, was a part of his great and glorious Sermon in the Mount, in which all the needs of the world are ſealed up as in a treaſure houſe, and intimated by ſeverall petitions as diſeaſes are by their proper and proportioned remedies, and which Chriſt publiſhed as the firſt emanation of his Spirit, the firſt perfume of that heavenly anointing which deſcended on his ſacred head when he went down into the waters of Baptiſme.

§. 79. This we are certain of, that there is nothing wanting, nothing ſuperfluous and impertinent, nothing carnall or imperfect in this prayer, but as it ſupplies all needs, ſo it ſerves all perſons, is fitted for all eſtates, it meets with all accidents, and no neceſſity can ſurprize any man, but if God heares him praying that prayer, he is provided for in that neceſſity: and yet if a ſingle perſon paraphraſes it, it is not certain but the whole ſenſe of a petition may be altered by the intervention of one improper word, and there can be no ſecurity given againſt this, but qualified and limited, and juſt in ſuch a proportion as we can be aſſured of the wiſdome and honeſty of the perſon, and the actuall aſſiſtance of the holy Spirit.

Now

Now then I demand whether the Prayer of *Manaſſes*, be §. 80.
ſo good a prayer as the *Lords Prayer*? or is the Prayer of *Judith*, or of *Tobias*, or of *Judas Maccabeus*, or of the Sonne of *Sirach*, is any of theſe ſo good? Certainly no man will ſay they are; and the reaſon is, becauſe we are not ſure they are inſpired by the Holy Spirit of God; prudent, and pious, and conformable to Religion they may be, but not penn'd by ſo excellent a ſpirit as this Prayer. And what aſſurance can be given that any Miniſters prayer is better then the prayers of the Sonne of *Sirach*, who was a very wiſe, and a very good man, as all the world acknowledges; I know not any one of them that has ſo large a teſtimony, or is of ſo great reputation. But ſuppoſe they can make as good prayers, yet ſurely they are Apocryphall at leaſt, and for the ſame reaſon that the Apocryphall prayers are not ſo excellent as the Lords prayer, by the ſame reaſon muſt the beſt they can be imagin'd to compoſe fall ſhort of this excellent pattern by how much they partake of a ſmaller portion of the Spirit, as a drop of water is leſſe then all the waters under, or above the Firmament.

Secondly, I would alſo willingly know, whether if §. 81.
any man uſes the forme which Chriſt taught, ſuppoſing he did not tie us to the very preſcript words, can there be any hurt in it? is it imaginable that any Commandement ſhould be broken, or any affront done to the honour of God, or any act of imprudence, or irreligion in it, or any negligence of any inſinuation of the Divine pleaſure? I cannot yet think of any thing to frame for anſwer, ſo much as by way of an Antinomy or Objection. But then ſuppoſing Chriſt did tye us to uſe this Prayer *pro loco & tempore*, (according to the nature and obligation of all affirmative precepts) as it

is certaine he did, in the preceptive words recorded by S. *Luke*, [*When ye pray, say, Our Father*] then it is to be considered that a Divine Commandment is broken, by its rejection; and therefore, if there were any doubt remaining, whether it be a command or no; yet since, on one side there is danger of a negligence, and a contempt, and that on the other side, the observation & conformity cannot be criminall, or imprudent; it will follow, that the retaining of this Prayer in practice, and suffering it to doe all its intentions, and particularly becomming the great ἀυθεντία, or authority for set formes of Prayer, is the safest, most prudent, most Christian understanding of those words of Christ, propounding the Lords Prayer to the Christian Church. And because it is impossible that all particulars should be expressed in any forme of prayer, because particulars are not onely casuall and accidentall, but also infinite; Christ, according to that wisdome he had without measure, fram'd a Prayer, which by a general comprehension should include all particulars, eminent, and vertually; so that there should be no defect in it, & yet so short, that the most imperfect memories might retaine, and use it.

§. 82. And it is not amisse to observe, that our blessed Saviour first taught this Prayer to be as a remedy, and a reproof, of the vaine repetition of the Pharisees; and besides, that is was so, *à priori*, we also in the event, see the excellent spirit and wisdome in the Constitution; for those persons who have laid aside the Lords Prayer, have been noted by common observation, to be very long in their forms, and troublesome, and vaine enough in their repetitions, they have laid aside the medicine, and the old wound bleeds afresh, the Pharisees did so of old.

§. 83. And after all this, it is strange imployment, that any man

man ſhould be put to juſtifie the wiſdome and prudence of any of Chriſts inſtitutions; as if any of his ſervants who are wiſe upon his Stock, inſtructed by his Wiſdom, made knowing by his Revelations, and whoſe all that is good, is but a weak ray of the glorious light of the Sun of Righteouſnes, ſhould dare to think that the Derivative ſhould be before the Primitive, the current above the Fountain, and that we ſhould derive all our excellency from him, and yet have ſome beyond him, that is, ſome which he never had, or which he was not pleaſed to manifeſt; or that we ſhould have a *ſpirit of prayer* able to make productions beyond his Prayer who received the Spirit without meaſure. But this is not the firſt time man hath diſputed againſt God.

§. 84. And now let us conſider with ſobriety, not onely of this excellent Prayer, but of all that are depoſited in the primitive records of our Religion. Are not thoſe Prayers and Hymnes in holy Scripture, excellent compoſitions, admirable inſtruments of devotion, full of piety, rare and incomparable addreſſes to God? Dare any man with his gift of Prayer pretend, that he can *ex tempore*, or by ſtudy, make better? Who dares pretend that he hath a better ſpirit than *David* had? or than the Apoſtles and Prophets, and other holy perſons in Scripture, whoſe Prayers and Pſalmes are by Gods Spirit conſigned to the uſe of the Church for ever? Or will it be denied but that they alſo are exeellent Directories and Patterns for prayer? And if Patterns, the nearer we draw to our example, are not the imitations and repreſentments the better? And what then if we rooke the Samplers themſelves? Is there any imperfection in them, and can we mend them, and correct the *Magnificat*? The very matter of theſe, and the Author no leſſe then Di-

vine cannot but juſtifie the Formes, though ſet, determin'd and preſcribed.

§. 85. In a juſt proportion and commenſuration, I argue ſo concerning the primitive and ancient formes of Church ſervice, which are compoſed according to thoſe ſo excellent Patterns, which if they had remained pure, as in their firſt inſtitution, or had alwaies bin as they have been reformed by the Church of *England*, they would againſt all defiance put in for the next place to thoſe formes of Liturgy, which *mutatis mutandis*, are nothing but the words of Scripture. But I am reſolved at this preſent not to enter into Queſtion concerning the matter of Prayers.

§. 86. Next, we muſt enquire what the Apoſtles did in obedience to the precept of Chriſt, and what the Church did in imitation of the Apoſtles. That the Apoſtles did uſe the Prayer their Lord taught them, I think need not much be queſtioned, they could have no other end of their deſire, and it had been a ſtrange boldneſſe to aske for a forme which they intended not to uſe, or a ſtrange levity not to doe what they intended. But I conſider they had a double capacity, they were of the Jewiſh Religion by education, and now Chriſtians by a new inſtitution; in the firſt capacity they uſed thoſe Set formes of Prayer which their Nation uſed in their devotions. Chriſt and his Apoſtles ſang a Hymne, part of the great *Alleluiah* which was uſually ſung at the end of the Paſchall Supper, *After Supper they ſang a hymne*, ſaies the Evangeliſt. The Jewes alſo uſed every Sabbath to ſing the XCII *Pſalme*, which is therefore intit'led, *A Song or Pſalme for the Sabbath*, and they who obſerved the hours of Prayer, and Vowes, according to the rites of the Temple, need not be ſuſpected to have omitted the Jewiſh formes of prayer. And as they complied with the

Vid. Scalig. de emend. tempor. de Judæor. magn. Alleluiah.

the religious cuſtomes of the Nation, worſhipping according to the Jewiſh manner, it is alſo in reaſon to be preſum'd they were Worſhippers according to the new Chriſtian inſtitution, and uſed that forme their Lord taught them.

§. 87. Now, that they tied themſelves to recitation of the very words of Chriſt's Prayer *pro loco & tempore*, I am therefore eaſie to believe, becauſe I find they were ſtrict to a ſcruple in retaining the Sacramentall words which Chriſt ſpake when he inſtituted the bleſſed Sacrament, inſomuch that not onely three Evangeliſts, but S. *Paul* alſo not onely making a narrative of the inſtitution, but teaching the Corinthians the manner of its celebration, to a tittle he recites the words of Chriſt. Now the action of the Conſecrator is not a theatricall repreſentment of the action of Chriſt, but a ſacred, ſolemne, and * Sacramentall prayer, in which ſince the Apoſtles at firſt, and the Church ever after did with reverence, and feare, retaine the very words, it is not onely a probation of the Queſtion in generall, in behalf of *ſet formes*; but alſo a high probability that they retain'd the Lord's Prayer, and uſed it to an ἰῶτα, in the very forme of words.

* *Imò totus Canon conſecrationis tam ſimilis eſt & ferè idem in verbis apud Græcos, Latinos, Arabas, Armenios, Syros, Egyptios, Æthiopas, ut niſi à communi fonte, qui niſi Apoſtolorum non eſt, manare non potuerit. Unde intelligi datur quia multum erat ut in Epiſtolâ*, totum illum agendi ordinem inſinuaret, *quem* Univerſa per orbem ſervat Eccleſia, ab ipſo ordinatum eſſe, quod nulla morum diverſitate variatur. *S. Aug. ep.* 118.

§. 88. And I the rather make this inference from the preceding argument, becauſe the cognation one hath with the other; for the Apoſtles did alſo in the conſecration of the Euchariſt, uſe the Lords Prayer, and that together with the words of inſtitution was the onely forme of conſecration ſaith Saint *Gregory*, and Saint *Greg. l. 7. ep. 63.*

Saint *Hierome* affirmes, that the Apoſtles, by the command of their Lord, uſed this * prayer in the benediction of the Elements.

Hier. lib. contr. Pelag.

* *Eligo in his verbis hoc intelligere, quod omnis, vel pene omnis frequentat Eccleſia, ut* precationes *accipiamus dictas quas facimus in celebratione Sacramentorum antequam illud quod eſt in Domini menſa incipiat benedici*; orationes *cum benedicitur, & ad diſtribuendum communitur: quam totam orationem, pene omnis Eccleſia,* Dominica oratione concludit. *S. Aug. ep. 59. q. 5. ad illud Pauli, Obſecro primum omnium fieri obſecrationes.*

§. 89. But beſides this, when the Apoſtles had received great meaſures of the Spirit, and by their gift of Prayer compoſed more Formes for the help and comfort of the Church, and contrary to the order in the firſt Creation, the light which was in the body of the Sun, was now diffuſed over the face of the new Heavens, and the new Earth; it became a precept Evangelicall, that we ſhould praiſe *God in Hymnes, and Pſalmes, and Spirituall Songs*, which is ſo certaine, that they were compoſitions of induſtry and deliberation, and yet were ſung in the Spirit, that he, who denies the laſt, ſpeakes againſt Scriptures, he who denies the firſt, ſpeakes againſt Reaſon, and would beſt confute himſelf, if in the higheſt, of his pretence of the Spirit, he would venture at ſome *ex tempore* Hymnes. And of this, we have the expreſſe teſtimony of Saint *Auſtin*, *De Hymnis & Pſalmis canendis haberi Domini & Apoſtolorum documenta, & utilia præcepta.* And the Church obeyed them, for as an Ancient Author under the name of *Dionyſius Areopagita* relates, the chief of the Clericall, and Miniſtring Order offer bread upon the Altar, *Cum Eccleſiaſtici omnes, laudem hymnumque generalem Deo tribuerint, cum quibus Pontifex ſacras preces ritè perfecit, &c.* They all ſing one Hymne to God, and then the Biſhop prayes *ritè*, according to the *rituall* or conſtitution, which in no ſenſe of the Church

Col. 3. 16.

Epiſt. 119. c. 18.

Church, or of Grammar, can be understood without a solemne and determin'd forme; ὑμνεῖν sayes *Casaubon* is *cantare, idem sæpiùs dicere, apud Græcos* παλιλλογία; they were formes of praising God used constantly, periodically, and in the daily Offices. And the Fathers of the Councell of *Antioch* complaine against *Paulus Samosatenus, Quod Psalmes & cantus qui ad Domini nostri Jesu Christi honorem decantari solent tanquam recentiores, & à viris recentioris memoriæ editos explosérit.* The quarrell was, that he said the Church had used to say Hymnes which were made by new men, and not deriv'd from the Ancients; which, if we consider that the Councell of *Antioch* was in the 12 year of *Gallienus* the Emperour, 133 years after Christs Ascension, will fairly prove, that the use of prescrib'd Formes of Prayer, Hymnes and formes of Worshipping, were very early in the Church; and it is unimaginable it should be otherwise, when we remember the Apostolicall precept before mentioned. And if we fancy a higher precedent, than what was manifested upon earth, we may please to see one observ'd to have been made in Heaven; for a set forme of Worship, and addresse to God, was recorded by Saint *John*, and sung in Heaven; and it was composed out of the Songs of *Moses*, (*Exod.* 15.) of *David*, (*Psal.* 145.) and of *Jeremy*, (*Chapt.* 10. 6, 7.) which, certainly, is a very good precedent for us to imitate although but revealed to Saint *John*, by way of vision and extasie, that we may see, if we would speak with the tongue of *Men* and *Angels*, we could not praise God in better Formes, then what are recorded in holy Scripture.

In Theophrast. charact.

Ap. Euseb. l. 7. c. 24. Et Walafr. Strab. c. 25. de reb. Eccles.

Apoc. 15.

But besides the metricall part, the Apostle hath described other parts of Lyturgie in Scripture, whose com- §. 90.

position, though it be in determined forme of words, yet not so bound up with numbers, as Hymnes: and these Saint *Paul* calls *supplications, prayers, interceßions*, and *giving of thanks*, which are severall manners of addresse distinguish'd by their subject matter, by their forme and manner of addresse. As appears plainly by [*interceßions* and *giving of thanks*] the other are also by all men distinguish'd, though in the particular assignment they differ, but the distinction of the Words implies the distinction of Offices, which together with the τὰ ἀποπνημονεύματα τῶν ἀποστόλων, καὶ τὰ συγγράμματα τῶν προφήτων, the *Lectionarium* of the Church, the Books of the Apostles, and Prophets spoken of by *Justin Martyr*, and said to be used in the Christian Congregations, are the constituent parts of Liturgy; and the exposition of the words we best learn from the practise of the Church, who in all Ages of whose publike offices any record is left to us, tooke their pattern from these places of Scripture, the one for Prose, the other for Verse; and if we take Liturgy into its severall parts, or members, we cannot want something to apply to every one of the words of Saint *Paul* in these present allegations.

Δέησις, παράκλησις, ἢ χρεία. Ἐντεύξις, ἀπάντησις κατὰ τῶν πλημμελησάντων, δέησις εἰς ἐκδίκησιν. Εὔχεσθαι, ἱκετεύειν, καυχᾶσθαι, αὐχεῖν, λέγειν, Ἱκετήσιος ὁ ἐπὶ τῶν ἱκετῶν ζεύς, ἢ ὁ τοὺς οἰκέτας ἐλεῶν. *Hesych. vide S. August. ep. 59 q. 5. in hunc locum. descripsi verba ad* §. 86.

§. 91. For the offices of prose we find but small mention of them in the very first time, save onely in generall termes, and that such there were, and that S. *James*, S. *Marke*, Saint *Peter*, and others of the Apostles and Apostolicall men made Liturgies, and if these which we have at this day were not theirs, yet they make probation that these Apostles left others, or else they were impudent people that prefixed their names so early, and the Churches were very incurious to swallow such a bole, if no pretension could have been reasonably made for their justification. But concerning Church Hymnes we have clearer

testimony

teſtimony in particular, both becauſe they were many of them, and becauſe they were diſperſed more, ſoone got by heart, paſſed alſo among the people, and were pious arts of the Spirit whereby holy things were inſtilled into their Soules by the help of phanſie, and a more eaſie memory. The firſt civilizing of people uſed to be by Poetry, and their Divinity was conveyed by Songs and Verſes, and the Apoſtle exhorted the Chriſtians, *to exhort one another in Pſalmes and Hymnes*, for he knew the excellent advantages were likely to accrue to Religion by ſuch an inſinuation of the myſteries. Thus Saint *Hilary*, and Saint *Ambroſe* compoſed Hymnes for the uſe of the Church, and Saint *Auſtin* made a Hymne againſt the Schiſme of *Donatus*, which Hymnes when they were publikely allowed of, were uſed in publike Offices; not till then; For *Paulus Samoſatenus* had brought Women into the Church to ſing vaine and trifling Songs, and ſome Biſhops took to themſelves too great and incurious a licenſe, and brought Hymnes into the Church, whoſe gravity and piety was not very remarkeable; upon occaſion of which, the Fathers of the Councell of *Laodicea*, ordained, ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγειν ἐν ἐκκλησίᾳ, No Pſalmes of private compoſition muſt be brought into the Church, ſo *Gentian Hervet* renders it; *Iſidore* Tranſlates it [*Pſalmos ab Idiotis compoſitos,*] Pſalmes made bycommon perſons;] Pſalms uſually ſung abroad, ſo *Dionyſius Exiguus* calls them, [*Pſalmos Plebeios*] but I ſuppoſe by the following words is meant, That none but Scripture Pſalmes ſhall be read there, for ſo the Canon adds, ἀλλὰ μονὰ τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης, nothing to be read in the Church but Books of the Old and New Teſtament. And this Interpretation agrees well

Ut quiſque de Scripturis ſanctis, vel de proprio ingenio poteſt, provocatur in medium Deo canere. Tertull. Apolog.

well enough with the occasion of the Canon which I now mentioned.

§. 92. This onely by the way, the reddition of ψαλμὺς ἰδιωτικὺς by *Isidore* to be Psalmes made by common persons, whom the Scripture calls ἰδιώτας, ignorant, or unlearned, is agreeable enough with that of Saint *Paul*, who intimates, that Prayers, and formes of Lyturgies are to be composed *for them*, not *by them*, they were never thought of, to be persons competent to make
1 Cor. 14. Formes of Prayers themselves: For Saint *Paul* speakes of such a one as of a person comming into the Church to hear the Prophets, pray, and sing, and interpret, and prophecy, and ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, he is reproved of all, and judged of all; and therefore the most unfit person in the world to bring any thing that requires great ability, and great authority, to obtrude it upon the Church, his Rulers, and his Judges. And this was not unhandsomely intimated by the word sometimes used by the Ἐυχολόγιον of the Greek Church, calling the publike Lyturgie κοντάκιον, which signifies prayers, made for the use of the *Idiotæ*, or private persons, as the word is contradistinguished from the Rulers of the Church. For κόντος signifies *contum*, and κόντῳ πλεῖν, is as much as προσηκόντως ζῆν, to live in the condition of a private person, and in the vulgar Greek (sayes *Arcudius*) κόντος & κοντακῆνος ἄνθρωπος signifie a little man, of a low stature, from which two significations κοντάκιον may well enough design a short form of Prayer, made for the use of private persons. And this was reasonable, and part of the Religion even of the Heathen as well as Christians; the presidents of their Religion were to finde prayers for the people, and teach them formes of addresse to their Gods.

Castis

Castis cum pueris ignara puella mariti
Disceret unde preces, vatem ni Musa dedisset?
Poscit opem chorus, & præsentia numina sentit,
Cælestes implorat aquas, doctâ *prece blandus,* Horat. Epist.
Carmine dii superi placantur, carmine Manes. l. 2. ep. 1.

But this was by the way.

But because I am casually fallen, upon mention of the *Laodicean* Councel, and that it was very ancient, before the *Nicene*, and of very great reputation, both in the East, and in the West; it will not be a contemptible addition to the reputation of set formes of Lyturgie, that we finde them so early in the Church, reduced to a very regular and composed manner. The XV Canon suffers none to sing in the Church, but the ὑπὸ διφθέρας ψάλλοντες, καὶ ἐπὶ τὸν ἀμβῶνα ἀναβαίνοντες, they that sing by book, and goe up into the Pulpit; they were the same persons, and the manner of doing their office, was their appellative, which shews plainly, that the known custome of the Church, was for them who were in the ἀμβὼν, in the Pulpit to read their offices, and devotions. They read them ὑπὸ διφθέρας, that's the word in the Canon. Those things which signifie the greatest, or first Antiquity, are said to be ἐν διφθέρᾳ γραφόμενα. Ἀρχαιότερα διφθέρας λαλεῖς, was spoken proverbially, to signifie ancient things: And Ζεὺς κατεῖδε Κρόνιος εἰς τὰς διφθέρας: So that if these Fathers chose these words as Grammarians, the singers ὑπὸ διφθέρας were such as sung ancient Hymnes of Primitive antiquity, which also is the more credible, because the persons were noted and distinguished by their imployment, as a thing knowne by so long an use, till it came to be their appellative. *The 17. and 18. Canons command that Lessons and Psalmes should be said interchangeably καὶ τὴν αὐτὴν λει-

§.93.

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Diſceret unde preces, vatem ni Muſa dediſſet?
Poſcit opem chorus, & præſentia numina ſentit,
Cæleſtes implorat aquas, doctâ prece blandus, Horat. Epiſt.
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* The 17. and 18. Canons command that Leſſons and Pſalmes ſhould be ſaid interchangeably καὶ τὴν αὐτὴν λειτουργίαν

τυργίαν περὶ ὑμνῶν πάντοτε, καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι, *and the ſame Liturgie* (that's the word) *or office of prayers to be ſaid alwayes at Nones and Veſpers.* This ſhews the manner of executing their office of Pſalmiſts, and Readers, they did not ſing or ſay *ex tempore*, but they read Prayers and Pſalmes, and ſung them out of a Booke; neither were they brought in freſh and new at every meeting, but it was αὐτὴ λειτυργία πάντοτε, ſtill the ſame forme of prayers, without variation.

§. 54. But then if we remember how ancient this office was in the Church, and that the ἀναγνῶσαι & ψάλται, the Readers and Singers were Clericall offices, deputed for publike miniſtry about prayers and devotions in the Church (for ſo we are told by *Simeon Theſſalonicenſis* in particular concerning the ἀναγνώσης, ὃς τὰς θείας πρωλέγει τοῖς ψάλλουσιν ὕμνους ἤτοι κανοναρχεῖ, *he does dictate the hymnes to the ſingers*, and then of the ſingers there is no queſtion) and that theſe two offices was ſo ancient in the Church, that they were mentioned by S. *Ignatius*, who was contemporary with the latter times of the Apoſtles; We may well beleeve that ſet and deſcribed formes of Liturgie were as early as the dayes of the Apoſtles, and continued in the continuation of thoſe and the like offices in all deſcending ages. Of the ſame deſigne and intimation were thoſe knowne offices in the Greek Church, of the Κανονάρχης and the Ὑποβολεὺς which *Socrates* ſpeaks of as of an office in the Church of *Alexandria*, ἐν τῇ αὐτῇ τῆς Ἀλεξανδρείας ἀναγνῶσαι καὶ ὑποβολεῖς διάφοροι, εἴτε κατηχούμενοι εἰσὶν εἴτε πιστοὶ, &c. Their office was the ſame with the Reader, they did *ex præſcripto praire, & ad verbum referre*, the ſame which *ab Alexandro* notes to have beene done in the religious rites of Heathen Greece, They firſt read out of a Book the appointed prayers, and the others rehearſed

Epiſt. ad Antiochen. memorantur etiam in 25 Canone Apoſtolorum.

rehearſed them after. Now it is unimaginable that conſtant officers ſhould be appointed to ſay an office, and no publike office be deſcribed.

I ſhall adde but this one thing more, and paſſe on *ad alia*. And that is, that I never yet ſaw any inſtance, example, or pretence of precedent of any Biſhop, Prieſt, or Lay perſon that ever prayed *ex tempore* in the Church, and although in ſome places, ſingle Biſhops, or peradventure, other perſons of leſſe Authority did oftentimes bring prayers of their * owne into the Church; yet ever they were compoſitions, and premeditations, and were brought thither, *there to be repeated often, and added to the Lyturgie*; and although the Lyturgies, while they were leſſe full then ſince they have been, were apt to receive the additions of pious and excellent Perſons, yet the inconvenience grew ſo great, by permitting any forms but what were approved by a publike Spirit, that the Church, as She alwaies had forms of publike Preſcription, ſo She reſolved to permit no mixture of any thing but what was warranted by an equall power, that *the Spirits of the Prophets might be ſubject to the Prophets*, and ſuch Spirits, when they are once *tryed whether they be of God or no*, tryed by a lawfull Superiour, and a competent Judge may then venture into the open aire. And it were a ſtrange imprudence, chooſingly to entertaine thoſe inconveniences which our wiſer Fore-fathers felt, and declar'd, and remedied. For why ſhould we be in love with that evill, againſt which they ſo carefully arm'd their Churches, by the proviſion and defence of Lawes? For this produc'd that Canon of the Councell of *Mileuis* in *Africa*, *Placuit ut preces quæ probatæ fuerint in Concilio ab omnibus celebrentur, nec aliæ omninò dicantur in Eccleſiâ, niſi quæ a prudentioribus*

§. 95.

* *De proprio ingenio*] [*de pectore*] *ſine monitore*] we finde once in *Tertullian.*

dentioribus factæ fuerint in Synodo. That's the restraint and prohibition; publike Prayers, must be such as are publikely appointed and prescribed by our Superiors, and no private formes of our conceiving must be used in the Church. The reason followes, *Ne fortè aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum*, lest through ignorance, or want of deliberation any thing be spoken in our Prayers against faith, [& good manners;] Their reason is good, and they are witnesses of it who hear the variety of Prayers, before and after Sermons, there where the Directory is practised, where (to speak most modestly) not onely their private opinions, but also humane interests, and their own personall concernments, and wilde fancies, born perhaps not two dayes before, are made the objects of the peoples hopes, of their desires, and their prayers, and all in the mean time pretend to the holy Spirit.

§. 96. Thus farre we are gone. The Church hath (1) power and authority, and (2) command, (3) and ability, or promise of assistances to make publike formes of Liturgie; and (4) the Church alwaies did so; in all descents from *Moses* to *Christ*, from *Christ* to the *Apostles*, from them to all descending Ages; for I have instanced till Saint *Austine's* time; and since, there is no Question, the people were ἀντίγραφα ἔχοντες τῶν συνηθῶν ἁγιῶν εὐχῶν ἀπαραλλακτὰ μεταγραφέντα ἐκ κοντακίων, as *Balsamon* saies of those of the Greek Communion, they used unalterable formes of Prayers, described out of the Books of publike Liturgy; it remains onely that I consider upon what reason and grounds of prudence and religion the Church did so, and whether she did well or no? In order to which, I consider,

§. 97. 1. Every man hath personall needs of his owne, and he

he that understands his owne condition, and hath studied the state of his Soule in order to eternity, his temporall estate in order to justice and charity, and the constitution and necessities of his body in order to health, and his health in order to the service of God, as every wise and good man does, will find that no man can make such provision for his necessities, as he can doe for his owne, *(cæteris paribus)* no man knowes the things of a man but the spirit of the man, and therefore if he have proportionable abilities, it is allowed to him, and it is necessary for him to represent his owne conditions to God, and he can best expresse his owne sense, or at least best sigh forth his owne meaning, and if he be a good man, the Spirit will make intercession for him, with those unutterable groanes. Besides this, every Family hath needs proper to it in the capacity of a Family, and those are to be represented by the Master of the Family; whom men of the other perswasion are apt to confesse to be a Priest in his own Family and a King, and *Sacrorum omnium potestas sub Regibus esto*, they are willing in this sense to acknowledge; and they call upon him to performe Family duties, that is, all the publike devotions of the Family are to be ordered by him.

Now that this is to be done by a set forme of words is acknowledged by *Didoclavius*. *Nam licet in conclavi (Paterfamilias) verbis exprimere animi affectus pro arbitrio potest, quia Dominus cor intuetur, & affectus, tamen publicè coram totâ familiâ idem absq; indecoro non potest.* If he prayes *extempore*, without a Set forme of prayer, he may commit many an undecency; a set and described forme of prayer is most convenient in a Family that Children and Servants may be enabled to remember, and tacitely recite the prayer together with the *Major* §. 98. *Altare Damascenum.*

domo. But I relie not upon this; but proceed upon this Conſideration.

§. 99. As private Perſons and as Families, ſo alſo have Churches their ſpeciall neceſſities in a diſtinct capacity, and therefore God hath provided for them *Rulers and Feeders*, Prieſts and Preſidents of religion, who are to repreſent all their needs to God, and to make proviſions. Now becauſe the Church cannot all meet in one place, but the harveſt being great it is bound up in ſeverall bundles, and divided into many Congregations, for all which the Rulers and Stewards of this great Family are to provide, and yet cannot be preſent in thoſe particular Societies, it is neceſſary that they ſhould have influence upon them by a generall proviſion, and therefore that they ſhould take care that their common needs ſhould be repreſented to God, by Set formes of Prayer, for they onely can be provided by Rulers, and uſed by their Miniſters and Deputies; ſuch as muſt be one in the *principe*, and diffuſed in the execution; and it is better expreſſion of their care and duty for the Rulers to provide the bread and bleſſe it, and then give it to them who muſt miniſter it in ſmall portions and to particular companies, (for ſo Chriſt did) then to leave them who are not in the ſame degree anſwerable for the Churches, as the Rulers are, to provide their food, and breake it, and miniſter it too. The very Oeconomy of Chriſt's Family requires that the diſpenſations be made according to every man's capacity. The generall Stewards are to divide to every man his portion of worke, and to give them their food in due ſeaſon, and the under-ſervants are to doe that work is appointed them; ſo Chriſt appointed it in the Goſpel, and ſo the Church hath practiſed in all Ages, *inde enim per temporum & ſucceſſionum vices Epiſcoporum ordinatio &*

S. Cyprian. ep. 27

& Eccleſiæ ratio decurrit, ut Eccleſia ſuprà Epiſcopos conſtituatur, & omnis actus Eccleſiæ per eoſdem Præpoſitos gubernetur, when the Rulers are few (for the Eccleſiaſticall regiment is not Democraticall) and the under offices many, and the companies numerous, for all which thoſe few Rulers are bound to provide, and prayer and offices of devotion, are one of the greateſt inſtances of proviſion, it is impoſſible there ſhould be any ſufficient care taken or caution uſed by thoſe Rulers in the matter of prayers, but for them to make ſuch preſcript formes which may be uſed by all companies, under their charge; that ſince they are to repreſent all the needs of all their people, becauſe they cannot be preſent by their perſons in all Societies, they may be preſent by their care and proviſions, which is then done beſt when they make preſcript Formes of prayer, and provide pious Miniſters to diſpenſe it.

2. It is in the very nature of publike prayer that it be made by a publike ſpirit, & performed by a publike conſent. For *publike*, and *private prayer*, are certainly two diſtinct duties; but they are leaſt of all diſtinguiſhed by the place, but moſt of all, by the Spirit that dictates the prayer, and the conſent in the recitation; and it is a private prayer which either one man makes, though ſpoken in publike, as the Laodicean Councell calls ψαλμὸς ἰδιωτικὸς, *private Pſalmes*, or which is not atteſted by publike conſent of minds, and it is a publike prayer, which is made by the publike ſpirit, and conſented to by a generall acceptation; and therefore the *Lords prayer*, though ſpoke in private, is a publike forme, and therefore repreſented plurally; and the place is very extrinſecall to the nature of prayer; *I will that men pray every where, lifting up pure hands*; and retiring into a Cloſet is onely adviſed §. 100. 1 Tim. 2. 8.

ſed for the avoiding of hypocriſie, not for the greater excellency of the duty. So that if publick Prayer have advantages beyond private Prayer, or upon its own ſtock, beſides it, the more publick influences it receives, the more excellent it is. And hence I conclude, that ſet Formes of Prayer compos'd and uſed by the Church; I mean by the Rulers in Conjunction and Union, of Heads and Councells, and uſed by the Church; I mean the People in Union, and ſociety of Hearts in Spirits, hath two very great advantages which other Prayers have not.

§.101. For firſt, it is more truly publick, and hath the benefit of thoſe helps which God (who never is deficient to ſupply any of our needs) gives to publick perſons in order to publick neceſſities, by which I mean, its emanation from a publick, and therefore a more excellent ſpirit. And ſecondly, it is the greateſt inſtance of union in the world; for ſince God hath made Faith, Hope, and Charity, the ligaments of the communion of Saints, and Common prayer, which not onely all the Governours have propounded as moſt fit, but in which all the people are united, is a great Teſtimony of the ſame Faith, and a common hope, and mutuall charity, becauſe they confeſſe the ſame God whom they worſhip, and the ſame Articles which they recite, and labour towards the ſame hope, *the mighty prize of their high calling*, and by praying for each other in the ſame ſenſe, and to the ſame purpoſe, doing the ſame to them, that I deſire they ſhould doe for me, doe teſtifie and preſerve, and increaſe their charity; it followes, that common, and deſcribed prayers are the moſt excellent inſtrument, and act, and ligament of the Communion of Saints, and the great common terme of the Church in its degrees of Catholike

like capacity. And therefore ſaith S. *Ignatius*, πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ ἅμα συνέρχεσθε, *All meet together, and joyne to common Prayers*, μία δέησις, ἓν νοῦς ἔστω, *let there be one minde, and let there be one prayer.* That's the true Communion of Chriſtians.

And in purſuance of this, I conſider, that if all Chriſtian Churches had one common Lyturgie, there were not a greater ſymbol to teſtifie, nor a greater inſtrument to preſerve the Catholick Communion; and when ever a Schiſme was commenc'd, and that they call'd one another Heretick, they not onely forſook to pray with one another, but they alſo altered their Formes, by interpoſition of new Clauſes, and Hymnes, and Collects, and new Rites and Ceremonies; onely thoſe parts that combin'd kept the ſame Lyturgie; & indeed the ſame Formes of Prayer, were ſo much the inſtrument of Union, that it was the onely ligament of their Society, (for their Creeds, I reckon as part of their Lyturgie, for ſo they ever were:) ſo that this may teach us a little to gueſſe, I will not ſay into how many Churches, but into how many innumerable atomes, and minutes of Churches thoſe Chriſtians muſt needes be ſcattered, who alter their Formes according to the number of perſons, and the number of their meetings, every company having a new Forme of Prayer at every convention. And this conſideration will not be vaine, if we remember how great a bleſſing unity in Churches is, and how hard to be kept, with all the arts in the world; and how every thing is powerfull enough for its diſſolution. But that a publick Forme of Lyturgie was the great inſtrument of Communion in the Primitive Church, appeares in this, that the ἀποβολὴ, or excõmunication, was an excluſion, *à communicatione orationis, & conventus, & omnis ſancti*

§. 102.

commercii, from the participation of the publick meeting and Prayers; and therefore the more united the Prayer is, ſtill it is the greater inſtrument of Union; the Authority and Conſent, the publick Spirit, and common Acceptation, are ſo many degrees of a more firme and indiſſoluble Communion.

§. 103. 3. To this I adde, that without preſcribed Formes, iſſues of the publick Spirit and Authority, publick Communion cannot be regular and certain, as may appear in one or two plain inſtances. It is a practiſe prevailing among thoſe of our Brethren that are zealous for *ex tempore*, or not enjoyned Prayers, to pray their Sermons over, to reduce their Doctrine into Devotion and Lyturgie. I miſlike it not for the thing it ſelf, if it were regularly for the manner, and the matter alwayes pious & true. But who ſhall aſſure me, when the Preacher hath diſputed, or rather dogmatically decreed a point of predeſtination, or of preſcience, of contingency, or of liberty, or any of the moſt myſterious parts of Divinity, and then prayes his Sermon over, that he then prayes with the Spirit? Unleſſe I be ſure that he alſo Preached with the Spirit, I cannot be ſure that he Prayes with the Spirit, for all he prayes *ex tempore*. Nay, if I hear a Proteſtant preach in the Morning, and an Anabaptiſt in the Afternoone, to day a Presbyterian, to morrow an Independent, am I not moſt ſure, that when they have preached contradictories, and all of them pray their Sermons over, that they do not all pray with the Spirit? More then one in this caſe cannot pray with the Spirit, poſſibly all may pray againſt him.

§. 104. 4. From whence I thus argue in behalfe of *ſet formes of prayer*. That in the caſe above put, how ſhall I, or any man elſe, ſay *Amen* to their prayers that preach and pray Con-

Contradictories? At leaſt, I am much hindered in my devotion. For beſides that, it derives our opinions into our devotions, makes every School-point, become our Religion, and makes God a party ſo farre as we can, intit'ling him to our impertinent wranglings; Beſides this, I ſay, while we ſhould attend to our addreſſes towards God, we are to conſider whether the point be true, or no? and by that time we have tacitely diſcours'd it, we are upon another point, which alſo perhaps is as queſtionable as the former, and by this time our ſpirit of devotion, is a little diſcompos'd and ſomething out of countenance, there is ſo much other imployment for *the ſpirit, the ſpirit of diſcerning and judging*, All which inconveniences are avoided in Set formes of Liturgy. For, we know beforehand the conditions of our communion, and to what we are to ſay, *Amen*, to which if we like it, we may repaire; if not, there is no harme done, your devotion ſhall not be ſurpriz'd, nor your communion invaded, as it may be often, in your *ex tempore prayers*, and unlimited devotions.

5. And this thing hath another collaterall inconvenience which is of great conſideration, for upon what confidence can we ſollicite any Recuſants to come to our Church, where we cannot promiſe them, that the devotions there to be uſed ſhall be innocent, nor can we put him into a condition to judge for himſelf? If he will venture he may, but we can uſe no argument to make him chooſe our Churches, though he would quit his owne. §.105.

6. So that either the people muſt have an implicite faith in the Prieſt, and then may moſt eaſily be abuſed, or if they have not, they cannot joyne in the prayer, it cannot become to them an inſtrument of communion §.106.

but

but by chance, and irregularly; and *ex post facto*, when the prayer is approv'd of, and after the devotion is ſpent, for till then they cannot judge, and before they doe, they cannot ſay *Amen*, and till *Amen* be ſaid there is no benefit of the prayer, nor no union of hearts and deſires, and therefore as yet no communion.

§.107. 7. Publike Formes of prayer are great advantages to convey an Article of faith into the moſt ſecret retirement of the Spirit, and to eſtabliſh it with a moſt firme perſwaſion, and indeare it to us with the greateſt affection. For, ſince our prayers are the greateſt inſtruments and conveyances of bleſſing and mercy to us, that which mingles with our hopes, which we owne to God, which is ſent of an errand to fetch a mercy for us, in all reaſon will become the dearer to us for all theſe advantages. And juſt ſo is an Article of belief inſerted into our devotions, and made a part of prayer, it is extreamly confirmed by that confidence and πληροφορια, fulneſſe of perſwaſion that muſt exclude all doubting from our prayers, and it inſinuates it ſelf into our affection by being mingled with our deſires, and we grow bold in it by having offered it to God, and made ſo often acknowledgement of it to him who *is not to be mocked.*

§.108. And, certainly it were a very ſtrange Liturgy in which there were no publike Confeſſion of Faith, for as it were deficient in one act of Gods worſhip, which is offering the underſtanding up to God, bringing it in ſubjection to Chriſt, and making publike profeſſion of it, it alſo loſes a very great advantage which might accrue to Faith by making it a part of our Liturgique devotions; and this was ſo apprehended by the Ancients in the Church, our Fathers in Chriſt, that commonly they uſed to oppoſe a Hymne, or a Collect,

lect, or a Doxology, in defiance of a new-sprung Hæresie. The Fathers of *Nice* fram'd the *Gloria Patri*, against the Arians. Saint *Austin* compos'd a Hymne against the Donatists. Saint *Hierome* added the [*sicut erat in principio*] against the Macedonians. S. *Ambrose* fram'd the [*Te Deum*] upon occasion of Saint *Austine's* Baptisme, but tooke care to make the Hymne to be of most solemne adoration, and yet of prudent institution and publique Confession, that according to the advice of Saint *Paul* we might *sing with grace in our hearts to the Lord*, and at the same time *teach and admonish one another* too: Now this cannot be done but in Set formes of prayer; for in new devotions and uncertain formes we may also have an ambulatory faith, and new Articles may be offered before every Sermon, and at every convention; the Church can have no security to the contrary, nor the Article any stable foundation, or advantageous insinuation either into the judgment or memory of the persons to be informed or perswaded, but like *Abraham's* sacrifice, as soone as his back is turn'd, the birds shall eate it up. *Quid quod hac arctio qua fanandis mentibus adhibetur, descendere in nos debet. Remedia non prosunt visi immorentur.* A cursory Prayer shall have a transient effect; when the hand is off, the impression also is gone. Seneca. l. 5. ep. 40

8. Without the description of *publike formes* of prayer there can be no security given in the matter of our prayers, but we may burne *assa fœtida* for incense, and the marrow of a Mans bones in stead of the fat of Rammes; and of all things in the world we should be most curious that our prayers be not turned into sinne, and yet if they be not prescribed and preconsidered, nothing can secure them antecedently, the people shall go to Church but §. 109.

without confidence that they ſhall returne with a bleſſing, for they know not whether God ſhall have a preſent made of a holy oblation, or elſe whether the Miniſter will ſtand in the gap, or make the gap wider? But this I touch'd upon before.

§.110. 9. They preſerve the authority and ſacredneſſe of Government, and poſſibly they are therefore decried that the reputation of authority may decline together. For as God hath made it the great *Cancell* between the Clergy and the People, that they are deputed to ſpeake to God for them, ſo is it the great diſtinction of the perſons in that order, that the Rulers ſhall judge between the Miniſters and the People in relation to God, with what addreſſes they ſhall come before God, and intercede for the People, for ſo Saint *Paul* enjoynes, that *the ſpirits of the Prophets, ſhould be ſubmitted to the Prophets, viz.* to be diſcern'd and judg'd by them, which thing is not practicable in permiſſions of every Miniſter to pray what formes he pleaſes every day.

§.111. 10. Publike formes of Liturgy are alſo the great ſecurities and *baſis* to the religion and piety of the people; for circumſtances governe them moſt, and the very determination of a publike office, and the appointment of that office at certain times, engages their ſpirits, the firſt to an habituall; the latter, to an actuall devotion. It is all that the οἱ πολλοὶ, many men know of their Religion, and they cannot any way know it better, then by thoſe *Formes of prayer* which publiſh their faith, and their devotion to God, and all the world, and which by an admirable expedient reduces their faith into practice, and places their Religion in their underſtanding, and affections. And therefore Saint *Paul* when he was to give an account of *his Religion*, he did it not by a meer recitation of

of the Articles, but *by giving account of his Liturgy*, and the *manner of his worſhip*. *After that way which they call hæreſie, ſo worſhip I the God of my Fathers.* And the beſt *worſhip*, is the beſt *religion*, and therefore I am not to truſt any man to make my manner of worſhipping, unleſſe I durſt truſt him to be the Dictator of my Religion; and a Forme of Prayer made by a private man, is alſo my Religion made by a private man. So that we muſt ſay, *after the manner* that *G.* the Miniſter of *B.* ſhall conceive and ſpeak, *ſo worſhip I the God of my Fathers*, and if that be reaſonable or pious, let all the world judge.

§. 112. 11. But when Authority ſhall conſider and determine upon a forme of Liturgy, and this be uſed and practiſed in a Church, there is an admirable conjunction in the Religion, and great co-operation towards the glory of God. The authority of the injunction adds great reputation to the devotion, and takes off the contempt which from the no-authority of ſingle and private perſons muſt be conſequent to their conceived prayers; and the publike practiſe of it, and union of Spirits in the devotion, ſatisfies the world in the nature of it, and the Religion of the Church.

§. 113. 12. But nothing can anſwer for the great ſcandall which all wiſe perſons, and all good perſons in the world muſt needs receive when there is no publike teſtimony conſigned, that ſuch a whole Nation, or a Church, hath any thing that can be called Religion, and thoſe little umbrages that are, are caſuall as chance it ſelf, alterable, as time; and ſhall be good when thoſe infinite numbers of men (that are truſted with it) ſhall pleaſe to be honeſt, or ſhall have the good luck not to be miſtaken.

§. 114. 13. I will not now inſtance in the vain-glory that is appendant to theſe *new made*, every-dayes forms of prayer,

and that ſome have been ſo vaine, like the Orators *Quintilian* ſpeaks of, *ut verbum petant quo incipiant*, that they have publiſhed their *ex tempore* faculty upon experiment, and ſcenicall bravery, you ſhall name the inſtance, and they ſhall compoſe the forme: Amongſt whom alſo the gift of the man is more then the devotion of the man; nor will I conſider that then his gift is eſteemed beſt, when his prayer is longeſt; and if he takes a complacency in his gift (as who is not apt to doe it?) he will be ſure to extend his prayer till a ſuſpitious and ſcrupulous man would be apt to ſay, his Prayer preſſed hard upon that which our bleſſed Saviour reprehended in the Phariſees, *who thought to be heard for their much babling*. I know it was obſerved by a very wiſe man, that the vanity of ſpirit and popular opinion that growes great, and talks loudly of his abilities that can ſpeake *ex tempore*, may not onely be the incentive, but a helper of the faculty, and make a man not onely to love it, but to be the more able to doe it. *Addit ad dicendum etiam pudor ſtimulos, addit & dicendorum expectata laus, mirumq́ videri poteſt, quod cum ſtylus ſecreto gaudeat, atq́ omnes arbitros reformidet, extemporalis actio auditorum frequentiâ, ut miles congeſtu ſignorum excitatur. Namq́ & difficiliorem concitationem exprimit, & expolit dicendi neceſſitas, & ſecundos impetus auget placendi cupido. Adeò præmium omnia ſpectant ut eloquentia quoq́ quanquam plurimum habeat in ſe voluptatis maximè tamen præſenti fructu laudis, opinioniſq́ ducatur.* It may ſo happen that the opinion of the people as it is apt to actuate the faculty, *ſo alſo may encourage the practiſe, and ſpoile the devotion.* But theſe things are accidentall to the nature of the thing, and therefore though they are too certainly conſequent to the perſon, yet I will not be too ſevere, but preſerve my

Quintil. lib. 10. cap. 7.

ſelfe

ſelf on the ſurer ſide of a charitable conſtruction, which truly I deſire to keep, not onely to their perſons, whom I much reverence, but alſo to their actions. But yet I durſt not doe the ſame thing even for theſe laſt reaſons, though I had no other.

In the next place we muſt conſider the next great ob- §.115.
jection, that is with much clamour pretended, *viz.* that in ſet Formes of Prayer we reſtrain and confine the bleſſed Spirit; and in conceived Formes, when every man is left to his liberty, then the Spirit is free, unlimited and unconſtrained.

I anſwer, either their conceived formes (I uſe their own §.116.
words, though indeed the expreſſion is very inartificiall) are premeditate and deſcribed, or they are *ex tempore*. If they be premeditate and deſcribed, then the Spirit is as much limited in their conceived Formes, as in the Churches conceived Formes. For as to this particular it is all one who deſcribes and limits the Forme, whether the Church, or a ſingle man does it, ſtill the Spirit is in conſtraint and limit. So that in this caſe they are not angry at ſet Forms of Prayer, but that they do not make them. And if it be replied, that if a ſingle perſon compoſes a ſet Forme, he may alter it if he pleaſe, and ſo his Spirit is at liberty; I anſwer, ſo may the Church, if She ſee cauſe for it; and unleſſe there be cauſe, the ſingle perſon will not alter it, unleſſe he do things unreaſonable, and without cauſe. So that it will be an unequall challenge, and a peeviſh quarrell to allow of ſet Formes Prayer made by private Perſons, and not of ſet Formes made by the publick Spirit of the Church. It is evident that the Spirt is limited in both alike.

But if by [conceived Formes] in this Objection they §.117.
mean *ex tempore Prayers* (for ſo they would be thought

moſt generally to practiſe it) and that in the uſe of theſe, the liberty of the Spirit is beſt preſerved; To this I anſwer, that the being *ex tempore*, or *premeditate* will be wholly impertinent to this Queſtion of limiting the Spirit. For there may be great liberty *in ſet Formes*, even when there is much variety; and there may be great reſtraint in *extempore prayers*, even then when it ſhall be called unlawfull to uſe ſet formes. That the Spirit is reſtrained, or that it is free in either, is accidentall to them both; for it may be either free or not free in both, as it may happen.

§.118. But the reſtraint is this, that every one is not left to his liberty to pray how he liſt, (with premeditation or without, it makes not much matter) but that he is preſcribed unto by the ſpirit of another. But if it be a fault thus to reſtrain the Spirit, I would faine know, is not the Spirit reſtrained when the whole Congregation ſhall be confined to the Forme of this one mans compoſing? Or ſhall it be unlawfull, or at leaſt a diſgrace and diſparagement to uſe any ſet Formes, eſpecially of the Churches compoſition? More plainly thus.

§.119. 2. Doth not the Miniſter confine, and reſtrain the Spirit of the Lords People, when they are tyed to his Forme? It would ſound of more liberty to their Spirits, that every one might make a prayer of his own, and all pray together, and not be forced or confined to the Miniſters ſingle dictate, and private Spirit. It is true, it would breed confuſions, and therefore they might pray ſilently till the Sermon began, and not for the avoiding one inconvenience run into a greater, and to avoid the diſorder of a popular noiſe reſtrain the bleſſed Spirit, for even in this caſe as well as in the other, *Where the Spirit of God is, there muſt be liberty.*

3. If

3. If the ſpirit muſt be at liberty, who ſhall aſſure us this liberty muſt be in Formes of Prayer? And if ſo, whether alſo it muſt be in publick Prayer, and will it not ſuffice that it be in private? And if in publick Prayers, is not the liberty of the Spirit ſufficiently preſerved, that the publick Spirit is free? That is, the Church hath power, upon occaſion, to alter and increaſe her Litanies. By what argument ſhall any man make it ſo much as probable, that the holy Ghoſt is injured, if every private Miniſters private ſpirit ſhall be guided, (and therefore by neceſſary conſequence limited) by the authority of the Churches publick Spirit? §. 120.

4. Does not the Directory that thing which is here called reſtraining of the Spirit? Does it not appoint every thing but the words? And after this, is it not a goodly *Palladium* that is contended for, and a princely liberty they leave unto the Spirit, to be free onely in the ſupplying the place of a Vocabulary, and a *Copia verborum*? For as for the matter, it is all there deſcribed and appointed; and to thoſe determined ſenſes the Spirit muſt aſſiſt, or not at all, onely for the words he ſhall take his choiſe. Now I deſire it may be conſidered ſadly and ſeriouſly: Is it not as much injury to the Spirit to reſtrain his matter, as to appoint his words? Which is the more conſiderable of the two, Senſe or Language, Matter or Words? I mean when they are taken ſingly, and ſeparately. For ſo they may very well be, (for as if men preſcribe the matter onely, the Spirit may cover it with ſeverall words and expreſſions; ſo if the Spirit preſcribe the words, I may ſtill abound in variety of ſenſe, and preſerve the liberty of my meaning; we ſee that true in the various interpretations of the ſame words of Scripture.) So that, in the greater of the two, the Spirit §. 121.

is

is reſtrained when his matter is appointed; and to make him amends, for not truſting him with the matter without our directions and limitations, we truſt him to ſay what he pleaſes, ſo it be to our ſenſe, to our purpoſes. A goodly compenſation ſurely!

§.122. 5. Did not Chriſt reſtrain the ſpirit of his Apoſtles, when he taught them to pray the Lords Prayer, whether his precept to his Diſciples, concerning it, was, *Pray this*, or *Pray thus*, *Pray theſe words*, or *Pray after this manner*? Or though it had been leſſe then either, and been onely a Directory for the matter; ſtill it is a thing which our Brethren in all other caſes of the ſame nature, are reſolved perpetually to call a reſtraint. Certainly then this pretended reſtraint, is no ſuch formidable thing. Theſe men themſelves doe it by directing all of the matter, and much of the manner, and Chriſt himſelf did it, by preſcribing both the matter, and the words too.

§.123. 6. Theſe reſtraints (as they are called) or determinations of the Spirit, are made by the Spirit himſelf. For I demand, when any Aſſembly of Divines appoint the matter of Prayers to all particular Miniſters, as this hath done, is that appointment by the Spirit or no? If no, then for ought appears, this Directory not being made by Gods Spirit, may be an enemy to it. But if this appointment be by the Spirit, then the determination and limitation of the Spirit, is by the Spirit himſelf, and ſuch indeed is every pious, and prudent conſtitution of the Church in matters Spirituall. Such as was that of Saint *Paul* to the *Corinthians*, when he preſcribed orders for publick Prophecying, and Interpretation, and ſpeaking with Tongues. The Spirit of ſome he ſo reſtrained, that he bound them to hold their peace, he permitted but two or three to ſpeak at one meeting, the

the reſt were to keep ſilence, though poſſibly ſix or ſeven might at that time have the Spirit.

7. Is it not a reſtraint of the Spirit to ſing a Pſalme in Meeter by appointment? Cleerly, as much as appointing Formes of prayer, or Euchariſt; And yet that we ſee done daily, and no ſcruple made. Is not this to be partiall in judgement, and inconſiderate of what we doe? §.124.

8. And now after all this ſtrife, what harme is there in reſtraining the Spirit in the preſent ſenſe? What prohibition? what Law? What reaſon or revelation is againſt it? What inconvenience in the nature of the thing? For, can any man be ſo weak as to imagine a deſpite is done to the Spirit of grace, when the gifts given to his Church are uſed regularly, and by order? As if prudence were no gift of Gods Spirit, as if helps in Government, and the ordering ſpirituall matters were none of thoſe graces which Chriſt when *he aſcended up on high* gave unto men. But this whole matter is wholly a ſtranger to reaſon, and never ſeen in Scripture. §.125.

For, Divinity never knew any other vitious reſtraining the Spirit, but either ſuppreſſing thoſe holy incitements to vertue and good life, which Gods Spirit miniſters to us externally, or internally; or elſe a forbidding by publike authority the Miniſters of the Word and Sacraments, to ſpeake ſuch truths as God hath commanded, and ſo taking away the liberty of prophecying. The firſt is directly vitious *in materia ſpeciali*: The ſecond is tyrannicall and Antichriſtian. And to it perſecution of true Religion is to be reduced. But as for this pretended limiting or reſtraining the Spirit, *viz.* by appointing a regular Forme of prayer, it is ſo very a *Chimæra*, that it §.126.

hath no footing or foundation upon any ground where a wiſe man may build his confidence.

§.127. 9. But laſtly, how if the Spirit muſt be reſtrained, and that by precept Apoſtolicall? That calls us to a new account. But if it be not true, what meanes Saint *Paul*, by ſaying, *The ſpirits of the Prophets muſt be ſubject to the Prophets?* What greater reſtraint then ſubjection? If ſubjected, then they muſt be ruled; if ruled, then limited; preſcribed unto, and as much under reſtraint as the ſpirits of the ſuperiour Prophets ſhall judge convenient. I ſuppoſe by this time this Objection will trouble us no more. But perhaps another will.

§.128. For, why are not the Miniſters to be left as well to their liberty in making their Prayers as their Sermons? I anſwer, the Church may if ſhe will, but whether ſhe doth well or no, let her conſider. This I am ſure, there is not the ſame reaſon, and I feare the experience the world hath already had of it will make demonſtration enough of the inconvenience. But however, the differences are many.

§.129. 1. Our Prayers offered up by the Miniſter, are in behalf, and in the name of the People, and therefore great reaſon they ſhould know beforehand, what is to be preſented, that if they like not the meſſage, they may refuſe to communicate, eſpecially ſince people are ſo divided in their opinions, in their hopes, and in their faiths; it being a duty to refuſe cõmunion with thoſe prayers which they think to have in them the matter of ſin or doubting. Which reaſon on the other part ceaſes, for the Miniſter being to ſpeak from God to the people, if he ſpeaks what he ought not, God can right himſelf, however is not a partner of the ſin as in the other caſe, the people poſſibly may be.

2. It

2. It is more fit a liberty be left in Preaching than Praying, becauſe the addreſſe of our diſcourſes and exhortations are to be made according to the underſtanding and capacity of the audience, their prejudices are to be removed, all advantages to be taken, and they are to be ſurprized that way they lie moſt open, [*But being crafty I caught you,*] ſaith Saint *Paul* to the Corinthians. And diſcourſes and arguments *ad hominem,* upon their particular principles and practiſes may more move them than the moſt polite and accurate that doe not comply and wind about their fancies and affections. Saint *Paul* from the abſurd practiſe of being baptized for the dead, made an excellent Argument to convince the Corinthians of the Reſurrection. But this reaſon alſo ceaſes in our prayers. For God underſtandeth what we ſay, ſure enough, he hath no prejudices to be removed, no infirmities to be wrought upon, and a fine figure of Rhetorick, a pleaſant cadence and a curious expreſſion move not him at all: No other twinings and compliances ſtirre him, but charity, and humility, and zeale, and importunity, which all are things internall and ſpirituall. It was obſerved by *Pliny*, *Deos non tam accuratis adorantium precibus, quam innocentiâ & ſanctitate lætari: gratioremq́ exiſtimari qui delubris eorum puram caſtamq́ mentem quam qui meditatum carmen intulerit.* And therefore of neceſſity there is to be great variety of diſcourſes to the people, and permiſſions accordingly, but not ſo to God, with whom a *Deus miſerere* prevails as ſoon as the great Office of 40 houres not long ſince invented in the Church of *Rome,* or any other prayers ſpun out to a length beyond the extenſion of the office of a Phariſee. §.130. *Plin. Panegyr. Trajan. dictum.*

3. I feare it cannot ſtand with our reverence to God §.131.

to permit to every ſpirit a liberty of publike addreſſe to him in behalf of the people. Indeed, he that is not fit to pray, is not alwaies fit to preach, but it is more ſafe to be bold with the people, then with God, if the perſons be not ſo fit. In that there may be indiſcretion, but there may be impiety and irreligion in this. The People may better excuſe and pardon an indiſcretion, or a rudeneſſe, (if any ſuch ſhould happen) than we may venture to offer it to God.

§.132. 4. There is a latitude of Theology, much whereof is left to us, ſo without preciſe and cleare determination that without breach either of faith or charity men may differ in opinion: and if they may not be permitted to abound in their owne ſenſe, they will be apt to complaine of tyranny over Conſciences, and that Men Lord it over their faith. In prayer this thing is ſo different, that it is imprudent, and full of inconvenience, to derive ſuch things into our prayers which may with good profit be matter of Sermons. Therefore here a liberty may well enough be granted, when there it may better be denied.

§.133. 5. But indeed, if I may freely declare my opinion, I thinke it were not amiſſe if the liberty of making Sermons were ſomething more reſtrain'd then it is, and that either ſuch perſons onely were intruſted with the liberty, for whom the Church her ſelfe may ſafely be reſponſive, that is, to men learned, and pious, and that the other part, the *Vulgus Cleri* ſhould inſtruct the People out of the fountaines of the Church, and the publike ſtock, till by ſo long exerciſe and diſcipline in the Schooles of the Prophets, they may alſo be intruſted to miniſter of their owne unto the People. This I am ſure was the practiſe of the Primitive Church, when preaching was as

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ably and religiouſly performed as now it is; but in this, I preſcribe nothing. But truly I think the reverend Divines of the Aſſembly are many of them of my mind in this particular, and that they obſerve a liberty indulg'd to ſome Perſons to preach, which I think they had rather ſhould hold their peace, and yet think the Church better edified in their ſilence, then their Sermons.

§.134. 6. But yet methinks the Argument objected ſo farre as the *ex tempore* Men make uſe of it, if it were turned with the edge the other way, would have more reaſon in it; and inſtead of arguing [*Why ſhould not the ſame liberty be allowed to their ſpirit in praying as in preaching?*] it were better to ſubſtitute this, If they can pray with the Spirit, why doe they not alſo preach with the Spirit? And it may be there may be in reaſon or experience ſomething more for preaching and making Orations by the excellency of a mans ſpirit and learning, then for the other, which in the greateſt abilities it may be unfit to venture to God without publike approbation: but for Sermons they may be fortunate and ſafe if made *ex tempore*. *Frequenter enim accidit ut ſucceſſum extemporalem conſequi cura non poſſit: quem ſi calor ac ſpiritus tulit, Deum tunc adfuiſſe cum id eveniſſet veteres Oratores, ut Cicero dicit, aiebant.* Now let them make demonſtration of their Spirit by making excellent Sermons *ex tempore*: that it may become an experiment of their other faculty, that after they are tried and approv'd in this, they may be conſidered for the other: And if praying with the Spirit be praying *ex tempore*, why ſhall not they preach *ex tempore* too, or elſe confeſſe that they preach without the Spirit, or that they have not the gift of preaching? For to ſay that the gift of Prayer is a gift *ex tempore*, but the gift of Preaching is with ſtudy and deliberation, is to be-

Quintilian. de extemporal. facult. l.10.c.7.

come vain and impertinent. *Quis enim diſcrevit?* Who hath made them of a different Conſideration? I mean as to this particular, as to their Efficient cauſe? nor Reaſon, nor Revelation, nor God, nor Man.

§.135. To ſumme up all. If any man hath a mind to exerciſe his Gift of Prayer, let him ſet himſelf to work, and compoſe Bookes of Devotion, (we have need of them in the Church of *England*, ſo apparent need, that ſome of the Church of *Rome* have made it an objection againſt us) and this his Gift of Prayer will be to edification. But otherwiſe, I underſtand it is more fit for oſtentation, then any ſpirituall advantage. For God hears us not the ſooner for our *ex tempore*, long or conceived Prayers, poſſibly they may become a hindrance, as in the caſes before inſtanced. And I am ſure, if the people be intelligent, and can diſcerne, they are hindred in their Devotion; for they dare not ſay Amen till they have conſidered, and many ſuch caſes will occurre in *ex tempore*, or unlicenc'd Prayers, that need much conſidering before we atteſt them. But if the people be not intelligent, they are apt to ſwallow all the inconveniences which may multiply in ſo great a licence: and therefore it were well that the Governours of the Church, who are to anſwer for their ſouls ſhould judge for them, before they ſay *Amen*; which judgement cannot be without ſet Formes of Lyturgie. My ſentence therefore is, ἵνα μένωμεν ὥσπερ ἐσμεν, let us be as we are already, few changes are for the better.

§.136. For if it be pretended, that in the Lyturgie of the Church of *England*, which was compoſed with much art and judgement, by a Church that hath as much reaſon to be confident She hath the Spirit and Gifts of Prayer as any ſingle perſon hath, and each learned man that

that was at its first composition can as much prove that he had the Spirit, as the Objectors now adayes; (and he that boasts most, certainly hath the least:) If I say it be pretended that there are many errours and inconveniences both in the Order and in the matter of the *Common-prayer-Book*, made by *such men* with *so much industry*: how much more, and with how much greater reason may we all dread the inconveniences and disorders of *ex tempore* and conceived Prayers? Where respectively there is neither conjunction of Heads, nor Premeditation, nor Industry, nor Method, nor Art, nor any of those Things, (or at least not in the same Degree) which were likely to have exempted the Cõmon-prayer-booke from errours and disorders. If these things be in the green tree, what will be done in the dry?

§.137. But if it be said the *ex tempore* and conceived Prayers wil be secured from error by the Directory, because that chalkes them out the matter. I answer, it is not sufficient, because, if when men study both the matter and the words too, they may be (and it is pretended are actually deceived) much more may they, when the matter is left much more at liberty, and the words under no restraint at all. And no man can avoid the pressure and the weight of this, unlesse the Compilers of the Directory were infallible, and that all their followers are so too, of the certainty of which, I am not yet fully satisfied.

§.138. And after this, I would faine know, what benefit and advantages the Churches of *England* in her united capacity receives by this new device? For the publique it is cleare, that whether the Ministers Pray before they Study, or Study before they Pray, there must needs be infinite difformity in the publique Worship, and

and all the benefits which before were the conſequents of Conformity and Unity will be loſt, and if they be not valuable, I leave it to all them to conſider, who know the inconveniences of Publick diſunion, and the Publick diſunion that is certainly conſequent to them, who doe not communicate in any common Formes of Worſhip. And to think that the Directory will bring Conformity, is as if one ſhould ſay, that all who are under the ſame Hemiſphere are joyned *in communi patriâ*, and will love like Country-men. For under the Directory there will be as different religions, and as different deſires, and as differing formes, as there are ſeverall varieties of Men and Manners under the one half of Heaven, who yet breathe under the ſame half of the Globe.

§.139. But I ask again, what benefit can the publick receive by this Forme, or this no Forme? For I know not whether to call it. Shall the matter of Prayers be better in all Churches? ſhall God be better ſerved? ſhal the Word of God, and the beſt Patternes of Prayers be alwayes exactly followed? It is well if it be. But there is no ſecurity given us by the Directory; for the particulars, and ſpeciall inſtances of the matter are left at every Mans diſpoſe for all that, and we muſt depend upon the honeſty of every particular for it: and if any man proves an Heretick, or a Knave, then he may introduce what impiety he pleaſe into the publick Formes of Gods Worſhip: and there is no Law made to prevent it, and it muſt be cured afterward if it can, but before hand it is not prevented at all by the Directory which truſts every man.

§.140. But I obſerve, that all the benefit which is pretended, is, that it will make an able Miniſtry. *Maximus vero ſtudiorum fructus eſt & præmium quoddam ampliſſimum longi laboris ex tempore dicendi facultas*, ſaid an excellent

Quint. l. 10. c. 7.

lent person. And it is very true; to be able to speak excellent things, without long considering is an effect of a long industry, and greatest learning: but certainly the greatest enemy in the world to its production: Much learning, and long use of speaking may enable a man to speak upon sudden occasions, but speaking without consideration, will never make much learning. *Nec quisquam tantum fidit ingenio ut sibi speret incipienti statim posse contingere, sed sicut in cogitatione præcepimus, ita facilitatem quoquè extemporalem à parvis initiis paulatim perducemus ad summam.* And to offer that, as a meanes of getting learning, which cannot be done at all as it ought, but after learning is already gotten in a very great degree, is highest mistaking. I confesse I am very much from believing the allegation, and so will every man be that considers what kinde of men they are that have bin most zealous for that way of conceived Prayer. I am sure, that very few of the learnedst, *very many ignorants*, most those who have made least abode in the Schooles of the Prophets. And that I may disgrace no mans person, we see Trades-men of the most illiberable arts, and women pretend to it, and doe it *with as many words*, (and that's the maine thing) with *as much confidence*, and *speciousnesse of spirit* as the best among them. *Sed nec tumultuarii nec fortuiti sermonis contextum mirabor unquam quem jurgantibus etiam mulierculis superfluere video*, said *Quintilian*. And it is but a small portion of learning that will serve a man to make conceived Formes of Prayer, which they may have easily upon the stock of other men, or upon their own fancy, or upon any thing in which no learning is required.

Idem ibid.

Lucian. Rhetor. præcept. κόμιζε τοῖς νῦν τὸ μέγιστον μὲν τὴν ἀμαθίαν εἶτα θράσος ἐπὶ τούτοις, καὶ ἄλλως δὲ τόλμαν, καὶ ἀναισχυντίαν (αἰδῶ δὲ ἢ ἐπιείκειαν, ἢ μετριότητα, ἢ ἐρύθημα, οἴκοι ἀπόλιπε) ἀλλὰ μὴν καὶ βοὴν ὅτι μεγίστην.

Quint. l. 10. 7.

He that knows not this, knowes nothing of the craft that may be in the Preachers trade. But what? Is God better ſerved? I would fain ſee any authority, or any reaſon, or any probability for that. I am ſure, ignorant men offer him none of the beſt ſacrifices *ex tempore*, and learned men will be ſure to deliberate and know, God is then better ſerved when he is ſerved by a publick, then when by a private Spirit. I cannot imagine what accruements will hence come to the Publick: it may be ſome advantages may be to the private intereſts of men. For there are a ſort of men whom our Bleſſed Saviour noted, *Who doe devour Widowes houſes, and for a pretence make long prayers.* They *make Prayers*, and they *make them long*, by this meanes they receive double advantages, for they get reputation to their ability, and to their piety. And although the Common-prayer-Book in the Preface to the Directory be charged with unneceſſary length, yet we ſee that moſt of theſe men, they that are moſt eminent, or would be thought ſo, make their Prayers longer, and will not loſe the benefits which their credit gets, and they, by their credit, for *making their Prayers*.

§. 141. Adde this, that there is no promiſe in Scripture that he, who prayes *ex tempore*, ſhall be heard the better, or that he ſhall be aſſiſted at all to ſuch purpoſes, and therefore to innovate in ſo high a matter without a warrant to command us, or a Promiſe to warrant us, is no better then vanity in the thing, and preſumption in the perſon. He therefore that conſiders that this way of Prayer is without all manner of precedent in the Primitive Church, againſt the example of all famous Churches in all Chriſtendome, in the whole deſcent of XV Ages, without all command or warrant of Scripture, that it is

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unreasonable in the nature of the thing, against prudence and the best wisdome of humanity, because it is without Deliberation, that it is innovation in a high degree, without that authority which is truly, and by inherent and Ancient right to command & prescribe to us in external Formes of Worship, that it is much to the disgrace of the first Reformers of our Religion, that it gives encouragement to the Church of *Rome* to quarrell, with some reason, and more pretence against our Reformation, as being by the Directory confessed to have been done in much blindnesse; and therefore might erre in the excesse as well as in the defect, throwing out too much, as casting off too little, (which is the more likely, because they wanted *no Zeal* to carry them far enough:) He that considers the universall difformity of publick Worship, and the no means of Union, no Symbol of publick Communion being publickly consigned; that all Heresies may, with the same authority, be brought into our Prayers, and offered to God in the behalf of the people, with the same authority, that any truth may, all the particular matter of our Prayers being left to the choice of all men, of all perswasions, and then observes that actually, there are in many places, Heresie, and Blasphemy, and Impertinency, and illiterate Rudenesses put into the Devotion of the most solemne Dayes, and the most publick Meetings; and then lastly, that there are diverse parts of Lyturgie, for which no provision at all is made in the Directory; and the very administration of the Sacraments let so loosely, that if there be any thing essentiall in the Formes of Sacraments, the Sacrament may become ineffectuall for want of due Words, and due Administration; I say, he that considers all these things (and many more he may consider) will

finde that *particular men* are not fit to be intrusted to offer *in Publike* with their *private Spirit, to God,* for the people, in *such Solemnities,* in matters *of so great concernment,* where the *Honour of God,* the *benefit of the People,* the *interest of Kingdomes,* the *being of a Church,* the *unity of Mindes,* the *conformity of Practise,* the *truth of Perswasion,* and the *salvation of Souls,* are so much concerned as they are in the publick Prayers of a whole nationall Church. An unlearned man is not to be trusted, and a Wise man dare not trust himselfe; he that is *ignorant* cannot, he that is *knowing* will not.

FINIS.

Rich. Baxter's

ADMONITION

TO

Mr *WILLIAM EYRE*

OF

SALISBURY;

Concerning his

MISCARRIAGES

in a Book lately Written for the

Justification of Infidels,

AGAINST

M. *Benj. Woodbridge*, M. *James Cranford* and the AUTHOR.

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2 Pet. 2. 19. *While they promise them Liberty, they themselves are the servants of corruption.*

Rom. 4. 22, 23, 24. *And* therefore *it was imputed to him for Righteousness. Now it was not written for his sake alone, that it was Imputed to him: But for us also, to whom it shall be Imputed, if we Believe on him that raised up Jesus our Lord from the dead.*

Ostendisti tales Discipulos, non *fecisti*: Hoc profecit doctrina tua, ut Peccatum ne Pœnitentiam quidem habeat. *Hieronym.* contr. *Jovinian* lib. 2. pag. (*mihi*) 43.

LONDON,

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